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THE
PARABLE
OF THE
SOWER
AND
Of the Seed.

DECLARING
IN FOUR SEVERALL GROUNDS,
Among other things :

1. How farre an Hypocrite may goe in the way towards Heaven, and wherein the
sound Christian goeth beyond him.

And

2. In the last and best ground, largely discourseth of a good heart, describing it by
very many signes of it, digested into a familiar method : which of it selfe is an
entire Treatise.

And also,

3. From the constant fruit of the good ground, justifieth the doctrine of the perseve-
rance of Saints : oppugneith the fifth Article of the late Arminians ; and short-
ly and plainly answereth their most colourable Arguments and evasions.

To which is added, *A Mappe of Rome*, in five Sermons on the fifth of
November, by THOMAS TAYLOR, D.D. late Preacher
of Aldermanbury in London.

The fourth Edition,

LONDON:

Printed by E. and J. Brudenell for John Barlet the Elder,
sometimes living at the Gilt Cup in Cheap-side, now
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of St. Pauls Church, 1659.

THE
PARABLE
OF THE
SOWER
AND
Of the Seed

IN FOUR SEVERAL GROUNDS
Among other things



The first ground is the hard and barren ground, where the seed is sown, but it does not take root, because the soil is too hard and the seed is too small to penetrate it. The second ground is the shallow ground, where the seed is sown, but it does not take root, because the soil is too shallow and the seed is too small to penetrate it. The third ground is the good ground, where the seed is sown, and it takes root, because the soil is good and the seed is large enough to penetrate it. The fourth ground is the rocky ground, where the seed is sown, but it does not take root, because the soil is too rocky and the seed is too small to penetrate it.



T O
The Right Worshipfull,
Mr. *WALTER BATEMAN*,
Mayor of the Town of Reading,
Mr. *Edward Clark*, one of the Masters of the
Chancery, and Steward of the same Town, Mr.
John Saunders, Justice of Peace, Mr. *Ni-*
cholas Gunter, late Mayor, Mr. *Chri-*
stopher Turner, my especiall friend ;
with all the rest of the Magistrates,
and Burgessees of the same C o r-
poration ; Grace and plen-
ty of peace from God, &c.

RIGHT WORSHIPFULL :



E reade, that when *Obed-*
edom entertained the Ark
of the Lord, the Lord
blessed *Obed-edom*, and all
that he had, because of the
Ark of God. That Ark
was a signe of Gods pre-
sence, and a type of our
Ministry, to which Jesus Christ hath tyed his spe-
ciall presence. That Ark was graced with many
miracles : By it, the waters of *Jordan* divided
themselves, and gave way to *Israel* to passe, as on

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dry land. By it, the huge walls of *Jericho* fell down to the ground. By it, *Dagon* the Idoll of the *Philistims*, was thrown to the earth and dis-membred. This our Evangelicall Ark is countenanced with as many, and mighty miracles as ever that was : It passeth all the *Israel* of God thorow the mighty floods, and impassable streames of afflictions and impediments, that otherwise would stop them in their way to *Canaan*. By it, the huge walls of wickednesse and lusts, even all high thoughts, lift up against God, and reared up against Heaven, are thrown down, and cast to ground. By it, the adored *Dagon* of Popish Idolatry, and superstition, of errors, heresies, false worship, and ignorant conceits, is cast upon his face, not able to abide the presence of the Ark, and truth of God : and a thousand such miracles are daily wrought by it in the conversion of men. From that Ark, the Lord gave immediate answers, and divine Oracles. From ours, we have as sure directions, in all cases of faith and sound doctrine, and also of Christian manners. In that, were the Tables of stone written with Gods finger : In this, are those Tables, not laid up but unfolded, and Christ, the end of the Law, included. Before that, was the Pot of Manna, and the flourishing Rod of *Aaron*. This exhibiteth Christ the Bread of Life, and the Manna that came down from Heaven ; together with his Rod and Government, which seemed quite cut off, and withered in his death ;
but

DEDICATORY.

but gloriously budding, and flourishing againe in his powerfull Resurrection. Now the way to meet with blessing, is, to entertaine our Arke, as *Obed-edom* did that. For it was not the presence of the Ark, but *Obed-edoms* reverent entertainment of it, that procured his prosperity. No more is it the presence of a powerfull Ministry (suppose by Christs own person and presence) but the kind and loving respect of it, that may expect blessing from it. This kind entertainment *Obed-edom* expressed in these particulars.

1. He loved God himselfe first, and for his sake, the Arke of his presence. He that loves not God, can never entertaine the Arke: and a sure signe of a man hating God himselfe, is the hatred of a faithfull Ministry.

2. *Obed-edom* embraced the Law of God with a reverend affection; and for the love of that, entertained the Arke, in which the Law was preserved. For if *Obed-edom* had violated the Tables of stone, or broken the Rod of *Aaron*, or misused the Manna; he had been so farre from being bettered by the presence of the Arke, that it would have proved his destruction. No man can friendly embrace the Ministry, that liveth in the ordinary violation of any of the Lawes of God; or despiseth any of the rules by which Jesus Christ governeth his Church. Yea, for such a man to live under a godly Ministry, it rather furthers his

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Judgement, than any way procures his prosperity.

3. *Obed-edom* entertaining the Ark, entertained also the Officers of it; he brake not off the rings, nor the barres in the rings, by which it was carried to and fro. No man can benefit himselfe by the Ministry, that despiseth such godly Ministers, who as the barres in the rings of the Ark, propagate the Truth, and carry the Word of salvation among the Nations. This entertainment of the Ark of God, hath promise of blessing to our selves, and all that we have. It is true, that Gods presence is not to be desired for outward blessings: but yet even these are annexed often unto it. For godlinesse is never without some great gaine; nor the doctrine of godlinesse so sorry a ghest, but it leaves some bountifull gratuity for kind and loving entertainment. The Ark was never separated from the Mercy-seat, to shew, that Gods mercy is neer unto him that affecteth Gods presence.

To you (Right Worshipfull) I commend this care of prizing Gods Ark, set up amongst you because I thirst after your prosperity. Faile in this, and you have let out the vitall spirit of your Corporation, which shall run upon rocks and ruine, as the ships on stormy Sea, whose Mariners have cast away their Card. Your wisdomes know what Gods Wisdome is plentiful in teaching, that declining in goodnesse, for most part bringeth a declination in the outward estate; whereof *Salomon* had wo-
full

DEDICATORY.

full experience; whose departing from Gods ways, lost him ten parts of his Kingdome at one clap. The dying speech of *Phineas* his wife is memorable; that when the Ark was taken from *Israel*, *The glory is departed from Israel*. Many things I might heer moove in, but I spare both you, and my selfe, seing I can weakly speak unto you. One-ly how I will turn precepts into prayers, that as the dew from Hermon, and Mount Sion, did distill on the valleyes round about them; so may this Town, by your prudent government, be a pattern of piety, charity, and sobriety, to the whole Countrey about you. And as this famous Town for pleasant situation, and rich commodities, for prudent government and civill state, but especially, for the plentifull meanes of knowledge and grace is as a light set up in a Candlestick, as a Tower on the top of an hill, and as a Beacon to the whole Countrey: so your godly care may be so much the more to walk worthy your great priviledges. For if darknesse should be on this Hill, what can be expected in the valleyes? And if your faith should not be published, and your obedience should not come abroad, among whom Gods Ark hath been seated so long, who can expect the continuance of your prosperity? I speake not, to blot you with disrespect of your Ministers, or the meanes of Gods presence which you enjoy; for I praise God, to see the House of God so frequented, and your selves can confesse, how God hath been a
good

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good Pay-master already for some good affections this way, in much increase added of late years to the outward-estate both of your publike Corporation, and many private persons: but to incourage you, both to the continuing, and adding to that you have begun, as knowing, it is no lesse vertue to keep, than to get; and that the more respect you give to the Ark of God, the more will the Lord respect you in goodness. Your example that are in eminent place, shall greatly further in others (with Gods glory) your town reckoning. Of *Vespasian* we read, *Bonis legibus à se latis multa correxit, sed exemplo proba vite plus effecit apud populum*: Good Magistrates doe more good by good examples, than by good Laws: and on the contrary, *Plus exemplo nocent quam peccato*: Their sin is not so hurtfull as their example. But I have injoynd my selfe silence; and onely for your furtherance to the durie perswaded, make offer to your Worships of this little helpe and direction. A signification of my love, a testification of my duty, and a piece of my thankfulness for sundry fruits of your loving respect of me both publike and personall. And to whom should I rather dedicate this labour, than to you, who heard it preached with much gladnesse? some of whom have often professed the much comfort and content which you received in the hearing, and since have been instant spurs and perswaders for the publishing, that you might have it by you for a more continual and constant direction. As I have given way to your desires: so God give a plentiful blessing unto it, as also to your whole Government and Corporation, that it may still be happy in the Ark, and for the Ark. Amen.

Your Worships in the Lord,
THOMAS TAYLOR.

An Advertisement to the READER.

The Warming-Stones with their Cases, so usefull for the cure of the Statica, and other Diseases comming of cold, are to be sold by John Bartlet the Elder at the Gilt Cup in St. Pauls Church-yard near St. Austlins Gate. 1660.

Vol. II.

THE PARABLE OF THE SOWER, AND OF THE SEED.

LUKE 8. 4. &c.

4. Now as much people were gathered together, and were come to him out of all Cities, he spake by a Parable:

5. A Sower went out to sow his seed, and as he sowed, some fell by the way-side, and it was troden under feet, and the fowles of heaven devoured it up.

6. And some fell on the stones, and when it was sprung up, it withered away, because it lacked moisture.

7. And some fell among thornes, and the thornes sprang up with it and choaked it.

8. And some fell on good ground, and sprang up, and bare fruit an hundred fold.



Great is the similitude betweene the spirituall Resemblance
Manna of Gods Word, and that corporall of betweene
the Israelites in the wilderness. That refresh- Manna and
ed hungry and famished bodies; This, hun- the Word;
gry soules. That was small both in substance
and shew, but great in vertue and power: so
this seemes weake, when it is most powerfull,
That came from heaven, and fell with the
dew: so this is heavenly, and with it com-
meth the dew of grace. That was white as
snow, and sweet as honey: so this is pure,
and rejoyceth the heart. That fell every day,
and all, both good and bad gathered it, but

not all to the same end: so all must daily gather of this Manna. Every one heares the Word, but not all alike: some it feeds, to some it putrifies, as Manna that was kept against Gods Commandement. That ceased so soone as they came into Canaan: so in our heavenly Canaan shall be no gathering by the Word and Sacraments, the fruits of our good Land shall feed us.

He that was the true Manna, and the Bread from heaven, our Lord Jesus, in this Parable shewes the nature, quality, use, and divers sorts of gathering, and gatherers of this little, white and sweet seed of Gods Word, afforded to feed and strengthen us through the barren wilderness of this world.

In the words, consider, 1. A Preface, verse. 4. 2. A Parable, vers. 5, 6, 7, 8. The generall
division.

In the Preface, { 1 The occasion, as much people were gathered, &c.

{ 2 The kind of Doctrine, he spake by a Parable.

The occasion was, the gathering of much people together, and coming unto I.
Christ out of all Cities. Christ had powerfully taught them, and with authority, The occasion
not as the Scribes. He preached a strange doctrine to them who had been set so of the Parable
fast in the Rudiments of the Law. He had wrought many great and potent
miracles;

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miracles, mightily declaring himselfe the Sonne of God. The course of his life was most innocent in himselfe, most charitable and helpfull to others. Great was the fame of Christ in all the Country: so as people came flocking and thronging upon him out of all the Cities, by sea, and by land. Multitudes came, all in the same action, but not with like affection: some, to see his person: some to heare his doctrine: some to admire his Miracles: some (perhaps) to pick or catch matter of accusation. But what ever their intent was, our Lord, who never slipped any opportunity of doing good, apprehendeth the occasion, and beginneth to teach them.

Here something is to be learned, both from the example of this people, and of our Lord himselfe.

By example of the people, learne two things:

Be diligent to
heare the
Word.

Reas. 5.

1

I. To presse with diligence to heare the voyce of Christ. He is the well-beloved Sonne, in whom the Father is well-pleased, Matth. 3. 17. therefore beare him, chap. 17. 5.

2

Reasons. 1. He that speaketh the words of life, Ioh. 6. 66. and without them we abide in death. He is the truth and the life, chap. 14. 6. not the Author onely, but the publisher of it.

John 8. 47.

Heb. 10.

4

2. Consider the recompence: Where Christ seeth multitudes of men ready to heare, he will present himselfe ready to teach: as here, he saw the willingness and diligence of the people out of all Cities, and hee spake unto them.

5

3. It is a sound testimony to the truth, in good and holy manner, with zeal and delight to heare the Word of God. He that is of God, beareth Gods Word. And not to frequent the voyce of Christ, is to withdraw ones selfe unto perdition. And such, though they be in the Church, yet are not of the Church.

4. All other service and devotions are lost and unfruitfull, if thou beeest not a diligent and reverent hearer. Prov. 28. 9. He that turneth his eare from hearing the Law, his prayer is abominable.

5. Consider the future danger. If so many sorts of hearers be condemned, as three of four, for want of a right and good manner of hearing, how great damnation abides such as will not heare? Matth. 10. 14. If any will not beare your words, shake off the dust of your feet against that person. Verily I say unto you, it shall be easier for Sodom and Gomorra than for that City or person. Acts 3. 23. Every one that will not beare that Prophet, shall be cut off.

Vse. See that yee despise not him who speaketh from heaven: for if they escaped not, which refused him that spake on earth; much more shall we not escape, if we turne away from him that speaketh from heaven, Heb. 12. 25.

Object. If Christ would speake from heaven, we would come and heare, and flock together, as these multitudes did. But now we cannot heare Christs voice. Answer. Himselfe hath said, Hee that beareth you, beareth me; and he that despiseth you, despiseth me, Mat. 10. 40. Ioh. 13. 20. Malice against the Servant, proceeds from malice against the Master, and so the Lord accounts it, Acts 7. 51, 52. The holy Ghost is resisted, when his messengers are resisted.

Object. But we have other businesse to do, our Trades to follow, &c.

Luke 10. 42.

Answer. 1. One thing is necessary: Godliness is the greatest trade, and the greatest revenue.

2. This people left their Trades and businesse, and flocked after Christ.

Object. Then should we incurre slander, reproach, disgrace.

Answer. 1. Thy praise shall be of God, if thou be a good hearer.

2. These feared not the breath of men, nor the Magistrates censure, or sentence, as against Innovation, though after a most unusuall manner they flocked by multitudes out of all the Cities.

Object. But they be but a few poore meane men that flock to Sermons.

Answer. 1. Here is Christs word true, The poore receive the Gospel, Mat. 11. 5.

2. Neither

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3

2. Neither Christ, nor his Word accepteth persons, but gladly teacheth and encourageth such.

So of the former point.

II. In that the people came flocking together, with zeale and forwardnesse, we learne thus much: That we ought cheerfully and diligently to come together to heare the Word; and be ready before-hand when Christ is to speake. These were present before he began to speake. Be forward in hearing the Word.

Reasons. 1. This was prophesied of Believers, Esay 2. 3. *Many shall goe up to the Mountaine of the Lord, and shall say, Come let us goe up.* Psal. 122. 1. *I rejoyced when they said, Let us goe up to the house of the Lord.* Esay 60. 8. *Who are these that flye like a cloud, and as Doves to the windowes?* Reas. 1.

2. God lookes not onely that the substance and matter of an action be good, but the manner must be futable. Hee cares for no carelesse service. 2

3. A good heart finds nothing so sweet as God and his presence: and this is promised to true seekers. *David, in many wantes, desires but one thing, and that is, to dwell in the house of God all his dayes, to see the beauty of his face: and, Oh how amiable are thy Tabernacles! my soule longeth after the living God: when shall I appeare before him?* 3

4. These Jewes perceiving some temporall good from Christ, who filled their bellies, healed their bodies, raised their dead, &c. did thus flock after him, sea and land could not separate them. But he that findes the sweetnesse of the Sonne of God, bringing downe the bread and water of life to eternall life, healing all diseases of the soule, which no herbe or plaister could doe, but one made of his owne heart-blood, raising the dead and rotten in their finnes, stinking in the grave, to a new and eternall life; must needs flock after him, and follow him as chearefully as ever did this people. 4

Use. Let this shame our dulnesse, who are so slacke and heavy in the service of our God. If Christ will wait upon us and our leisure, we will sometimes heare him a peece of an hour. It is an unconscionable sinne of this place, that though you come at length, you come not flocking, or together, as this people, nor goe out together. *Cornelius (a great man) and his company were ready against the time of Peters coming. We are all now here before God (saith he) to heare the things that are commanded thee of God.* Not that his attendance is due to the persons of your Ministers, but to their worke and office. But you cannot say when your Preacher comes, *We are all here present*; nay, scarce a few of so great a Congregation. Take heed; if you do any thing for God, do it chearefully, do it freely: Let your prayers, and praises, and obedience wait upon God in Sion. A reverent heart, affected with love of the things of God, will prevent the watches in Gods worship; that is, no watch shall quicken it, but it will be before-hand: And as the two Disciples, having a desire to see Christ, did out-runne one another toward the grave, and strive who might come first; so the true followers of Christ creepe not like snayles to Church, or strive not who shall come last in, (as many slip in, in the middle of Sermon, some almost at the end, most after the beginning;) but runne and strive who shall come foremost. Oh that the warme affection of our Congregation would afford us this chearefull expectance! Acts 10. 33. Psal. 119. 147. Iohn 20. 4.

Now out of the example of our Saviour Christ, who seeing the diligence and confluence of the people, tooke occasion by that their thirst and desire to heare the Word, to teach them, we learne a speciall Christian duty; namely, to take all occasions of doing good, within the compasse of our callings; especially where wee may receive or impart the greatest good. If the Minister see his people about him ready to heare the Word of God, let him imitate his Lord and master. Now he hath a large field, and there by strong hopes not to lose all his seed. Now he hath before him an object of pity and compassion. What pity to see a flocke without a shepherd to feed and fold them? This Apprehend all good opportunities within thy calling.

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Christ mourned for, Mat. 9. 36. What pitty to see a whole field of corne white for the harvest, but rotting on the earth for want of a man to gather it?

So if the Word of God be to be heard, beware of slipping that opportunity. Thou canst not absent thy selfe from the Word preached, no not once, but to thine owne great losse and dammage. Joh. 20. 24. *Thomas* was absent from the Disciples, when Christ came and shewed himselfe to the rest. He was absent but once, and (perhaps) upon some weighty cause. It may be, he lurked and kept himselfe close for feare of danger by the malice of the Jewes: or (it may be) he might be providing and settling his owne private affaires, now his Master was apprehended and slaine, and taken from him. But, what-ever the cause was, the effect was greivous: for he was not onely deprived of the comfortable presence of his Lord, not onely of that grace which the rest, met together, had, and were confirmed in: but, when his fellow-Disciples were willing to communicate unto him the grace of the Lords Resurrection, he not onely beleevd not their report, and made slight of such a cloud of most faithfull and eye-witnesses, but resolves not to beleve them. To incredulity, he joynes a willfulnesse and obstinacy: Nay he is so farre from beleiving them, that if Christ himselfe should shew himselfe in person unto him, and would not suffer him to see the prints of the nayles, and to put his finger into the prints of his wounds, he would not beleve.

So, how-ever men make it not a rush-matter to absent themselves from the Word preached, once and againe; yet be assured thou slippest such an opportunity of thine owne good, as (perhaps) thou shalt never have offered again. If thou absentest thy selfe of negligence, thou deprivest thy selfe of some grace and comfort, which the presence of the Lord amongst the people makes offer of. If of worldlinesse, and to gather a little profit in that time, all thy gaine will not countervail thy losse. But if of willfulnesse and contempt, (as many) thou not onely thrustest away grace and comfort offered, but pullest on thy selfe the wrath of God for contemning his gracious Ordinances, and the blessed meanes of thy Salvation.

The kind of
Doctrin.
Distinction
of Parables.

2. We see the occasion of our Saviours Sermon.

Now of the kind of his Doctrin; He spake by a parable.

A Parable in the Scripture signifieth two things:

1. Some serious matter, and of great moment: Psal. 49. 4. *I will incline mine eare to a Parable, and utter my grave matter upon my Harpe.* Thus the grave and wise speeches of Solomon, are called the Parables of Solomon, Prov. 1. 1. or, proverbiall sentences of Solomon.

2. Some darke or obscure speech, when a truth is wrapped up either in some similitude and comparison, or in some hard and obscure words. Ioh. 16. 29. *Now speakest thou in plaine words, and no Parable.* Ezek. 24. 3. *Therefore speake a Parable to the rebellious house, and say, Prepare a pot and power water into it, &c. in which obscure type is largely declared both the sinne and the judgement of the City Jerusalem.* And thus it is taken here for an obscure manner of propounding the truth, under a continued similitude or Allegory. And this is the most proper acceptation of the word Parable, taken from the Greek *παράβολον*, assimilare, and most frequently used in the New Testament: as Luke 21. 29. *And he said a Parable, Behold the fig-tree, and all trees; that is, he propounded to them a similitude.* And a number of Parables beginne in these words. *The kingdome of heaven is like a treasure, leaven, a Merchant-man, &c.* Mat. 13. 24, 31, 33, 44, 45, 47.

Christ spake
in Parables
for foure
reasons.

Quest. Why doth our Saviour Christ speake in Parables, and darke comparisons? It seemes neither so fitted for the profit of his hearers, nor to his owne office and function, who came from the bosome of his Father to reveale the mysteries of the Kingdome.

Ans. 1. This he did for the accomplishment of Prophecies of Scripture: for Christ did nothing which was not foretold, Esay 6. 9. Matth. 13. 13, 14, 34. Therefore

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5

Therefore do I speake to them in Parables: for in them is fulfilled the prophecie of Esaias, who saith, By hearing, ye shall heare, but not understand.

2. In respect of the manner of teaching: which being once understood, doth delight the understanding, help the memory, move and strike the will, by collating spirituall things with sensible, and winde themselves secretly into the heart to convince modestly, but strongly, and to draw confession from evil-doers against themselves: as David was convinced by Nathan in that Parable, 2 Sam. 12. And Mat 21. 40. our Saviour askes what the Lord of the Vineyard will doe to the ungracious husbandmen: they say, Hee will cruelly destroy them, and let out the vineyard to others: then he inferres in the 43. verse, Therefore I say unto you, the kingdome of God shall be taken from you.

3. In respect of the Elect, 1. To stirre up in them humility: for they, seeing how Parables containe many difficulties above their understanding, are forced to conceive lowly and submissively of themselves. 2. To worke in them diligence in the meanes of knowledge and profiting, and to goe both to God in prayer, and to others whom God hath made more skilfull then themselves, to get the understanding of it. For the kernell is in the reddition of a Parable, which lyeth hid till it be explained. Therefore the Disciples ever came to Christ, and questioned, and asked him the meaning of the Parables; as verse. 9. the Disciples asked him, demanding what Parable that was. 3. To worke in them care of keeping that, which by so much study and labour they have attained. Hardly come by, highly set by.

3
Difficilia in
Scripturis,
magna ingenia
exercent, Aug.
in Plal. 140.

4. In respect of wicked men: that the Pearle of the Kingdome should not be cast to Swine, nor the Childrens bread to dogges: for they must not partake in the chiefe prerogative of the godly; which is, to know the mysteries of the Kingdome. Matth. 13. 10. When Christ had uttered this Parable, the Disciples asked, Master, why speakest thou in Parables? and our Lord gives this answer, Because to you it is given to know the mysteries, to them it is not given. And why to them, not to others?

Ans. To them, out of divine grace and love, especially, who were disposed by that grace to give assent and affection to the truth; yea, with hungring soules, and thirstie desires, dranke in those holy and mysticall Doctrines. Not to others: not because God doth not truly offer the same grace, but because of their owne incredulity and indisposition, who resist and oppose the grace offered, and wilfully put from themselves, and leave to others the Doctrine of eternall salvation.

Use 1. Note a manifest difference betweene a godly man and the ungodly. The former will search out the truth of Gods Word, and will profit by any kind of teaching. The Spirit of God wheresoever he is, is Heroick. Obscurity and darknesse in some points tyres him not, but onely awakes drowfinesse, and whets diligence: Something he will get out of the darkeft kind of teaching. The latter bewray their negligence, will be at no paines in bearing out holy mysteries, that all may see they have no part in them: And yet are they made without all excuse, in that they may see as others doe, but shut their eyes, and will not: and by contemning this kind of teaching, make themselves unworthy of any other.

Difference
betweene the
godly and
others.

2. Note what a price God sets on his Word: he thinks it too good for a wicked man to understand or know. For, will God give such a pearle to him that wants desire of it, endeavour after it, a right use of it, if he had it, and a care of increase, yea or of keeping it; whose sloth and idlenesse would onely extinguish the sparke, and never blow it up to be comforted or directed by it? Was it fit Christ should speake otherwise to Scribes, Pharisees, Sadduces, who came onely to carpe?

Price set on
the Word.

3. Note who it is that onely can open the mysteries of Scripture: the Disciples ever had recourse to Christ: he is the onely Master and chiefe

God only can
open divine
mysteries.

Doctor of his Church, Mat. 23. 8. he is that *true light* that lighteth every man, Iohn 1. 9. Rev. 5. 5, 6. No man was found worthy to open and read the book, save, onely the Lion of the tribe of *Judab* : Therefore cometh Christ as the two blind men, and say, O Lord, we desire our eyes may be opened. Come the Word, to be *θεοδιδασκῶν* taught of the Lord, Esay 54. 13. Never rest in to the teaching of man. Come not without prayer that God would open thine eyes.

An heavy judgement not to understand them.

4. Note a brand of Gods judgement upon that man, who heareth plaine Doctrines as Parables : *If our Gospell be now bid (saith Paul) it is bid to them that perish*, 2 Cor. 4. 3. If in such a light, a man be ignorant of the principles and mysteries of Religion : If old men be as yet babes in knowledge, and understanding of the things of God, their case is lamentable. A more fearfull sentence cannot be uttered in this life against a man, then to be said as Christ said of some, *Omnia ipsis in Parabolis fieri*, All is spoken to them in Parables : He that seeth not the light of the Sunne when it shineth, is a blind man ; and so is he, who sees not the shining brightnesse of Christ in such glorious meanes.

The misery of a senselesse hearer, in five things.

See more fully the misery of this man, who sits as a sot under the Word.

1. He rejecteth and despiseth the goodnesse of God in the gracious offer of meanes of Salvation : He is an unhappy condemned man, that refuseth a pardon : As if the blind man having received sight, should revile Christ for it : or the dead being raised, should storme at him for offering to raise him.

2. He is made unexcusable, and his mouth shut : He is prepared for judgement, and judgeth himselfe *unworthy of eternall life* : He may see, but will not : He may live, but had rather chuse death.

3. By the just judgement of God, the unworthy or unfruitfull Hearer is more blinded, further hardned, and made more obstinate : He is filthy in himselfe, but more filthy by the Word ; yet the Word no cause hereof, but his owne malice against it, and the dunghill that is in him. For Christ came to judgement into this world, that they which see, might be blind : He is blind in himselfe, but the Word is a light that more blinds him, as the Sunne to bleare-eyes, in them onely is the fault. He is a dead man in himselfe, but more deadly by the Gospell ; which in it selfe is a *savour of life*, and to others ; but the *savour of death* unto him : God as a just Judge punishing sinne with sinne, Satan blindeth primarily and by himselfe, instilling malice. Wicked Pharaoh blindeth himselfe by yeelding to Satan, by rejecting the motions of the Spirit, and holy counsels, Exod. 8. 15. And God blindeth, not infusing evil, but subtracting his grace, and delivering men to Satan and themselves, 2 Thess. 2. 10, 11. most justly rejecting them that have rejected his grace. And the Gospell blindeth not as a cause, but as an occasion, stirring up their malice and corruption against it.

Non impertinendo malitiam, sed non impertiendo gratiam. Aug.

4. He is hereby branded *not to be of God*, Let him heare, and be ceremonially and formally as good as any, yea, outstrip others in sembled sanctity : yet if he be a fruitlesse hearer, and the Word be as a Parable to him, he is *not of God*, Iohn 8. 47. So said Christ to the Pharisees, who externally were holy enough : they heard not while they did heare, because they were not of God : And not being of God, they are given into the hands of the Devill, as Gods executioner, to blind-fold them, and lead them at his will to destruction, 2 Cor. 4. 4.

5. This hardning, or execution by the preaching of the Word, is an infallible signe of future perdition even at the doore. When Israel was extremely hardned by the Prophets Ministry, they were carried into *Assyria*, and never returned. *Judab* and *Benjamin* were all so extremely hardned, 2 Chron. 36. 13, 16. and were carried into *Babylon*. The Jewes were hardned by Christ and his Apostles, Acts 13. and were delivered to the Romans. So of Eyles sonnes, 1 Sam. 2. *They heard not their Father, for God would destroy them*. So now in the time

The Parable of the Sower, and of the Seed.

7

time of the Gospel, the axe is laid to the root of the tree, the next thing is hewing downe. What else can we feare of our Land, and many our Inhabitants, to whom Gods Word is as a tale told to a dead man? no understanding of it, no reformation by it.

So much of the Preface. Now we come to the Parable it selfe.

Behold, a Sower went out to sow his Seed.

The Parable
it selfe.

To the right and true interpreting of a Parable, a speciall help is to consider attentively, and find out the proper scope and ayne of our Lord Jesus Christ in propounding it: and not too curiously presse other things, lest instead of milke we presse out blood.

In this Parable, both in the whole, and parts, we fear not to faile of the true and proper sense, because this, and one more of the tares of the field, (*Mat. 13. 36.*) as the request of the Disciples, are privileged, and graced with Christs owne interpretation, who best knew his owne meaning, and hath left the same as a sure direction to lead us, that we should not guesse at uncertanities, or lose our selves in fond conjectures, as many doe in other Parables; the exposition of which he pleased not to leave so assured from his owne mouth, as this.

The scope hereof is apparently two-fold:

The scope of
this Parable.

1. Whereas our Saviour saw a multitude of Hearers, but not all comming with the same intent, nor all hearing with the same fruit and profit: he manifestly propoundeth this Parable to shew the diversity of Hearers. For the state of the Church and visible Congregation is mixt, resembling the Arke which was full of creatures, of divers kinds, but most kinds uncleane. So Christ and his Apostles found it, and so do we after them. In the great concourse of people about us, the Word hath not the same successe in all Hearers, nor the best entertainment and welcome in the most that heare it. Some come to heare newes, some to carpe, some to scoffe, some to runne to the Rulers, some to censure, some to correct, and sit as Judges of the Word, which shall judge them: onely a very few to heare aright, to faith and obedience. How plainly is all this set before us in these foure sorts of Hearers of whom onely one sort was good and approved in their hearing?

2. That every man might enquire and make tryall of himselfe, in which forme or ranke of Hearers, himselfe is; and so frame himselfe for time to come, that he may be found in the number of them, in whom the word of God, as good seed cast into good ground, may bring forth plentifull and abundant fruits of grace in his life and conversation.

Behold.] This here is a note.

Behold, what
it notes.

1. Of certainty: and so is usually set before promises and threats.

2. Of intention, or excitation, being set as a starre before matters of weight, that is, Let him that heares, consider, remember, apply.

3. Of castigation, or checke to our dulnesse in beholding such material things. Elsewhere it is a note of admiration, and great expectation.

Note. Orators use large Prefaces to get attention, and winne the minds of their hearers to that they would perswade. Christ ordinarily useth but one little note of attention, *Behold.* 1. The least word from him is enough to bind the conscience, and perswade the heart. 2. The lesse externall Rhetoricke and pompe of words is used, the more it besecmes and is answerable to the simplicity of the Gospell. 3. All that perswasion of words is supplied by the gift of the Spirit inwardly, who openeth the eare of the heart (as of Lydia) to beleve the Gospell. Acts 16. 14.

But what must we behold?

A Sower went out] Our Saviour borroweth his comparison from easie and familiar things, such as the Sower, the seed, the ground, the growth, the withering, the answering or sayling of the Sowers expectation, all of them things Earthly
things must
mind us of
heavenly,
things

things well knowne : And by all these would teach us some spirituall instruction. For there is no earthly thing, which is not fitted to put us in mind of some heavenly. Christ cannot looke upon the Sunne, the Wind, Fire, Water, Henne, a little graine of Mustard-seed, nor upon ordinary occasions, as the Penny given for the dayes worke, the Wedding garment, and ceremonies of the Jewes about it, nor the waiting of Servants at their Masters table, or children asking bread and fish at their fathers table, &c. But he applyes all to some speciall use of edification in grace.

Translate the
booke of na-
ture into the
book of grace.

Vse 1. We must not content our selves with the naturall use of the creatures, without the spirituall : for then the beasts enjoy as much of them as we. But by them all, behold the Creators wisdom, power, goodnesse, and mercy.

2. Let us take occasion to further our salvation by them, and not hinder it, nor hasten our perdition, as many doe, by drunkennesse, riot, or covetous holding them in our hearts and hands.

3. No man can excuse his ignorance of God, seeing no man wanteth teachers. The rudest husbandman hath his seed, his earth, his season, as bookes to teach him. Even these bookes of the creatures leave not God without witnesse :

Acts 5. 4. 17.

even these bookes leave men without excuse. Every creature should lead us, and further us in the honouring of God. And therefore the Gentiles that honoured not God according to that naturall knowledge, gotten by the booke of the creatures, were given up to vile finnes, and grievous punishments. How excuselesse then must ignorant Christians be, to whom Gods wisdom, power, and goodnesse, shineth seven-fold brighter in the worke of Redemption, than of Creation? to whom God is more clearly revealed in the booke of the Scriptures; than of the Creatures? seeing the more excellent meanes of knowledge we have of him, the greater is our sinne and punishment, to bee carelesly ignorant of him.

Rom. 1. 28.

Two generall
parts of the
Parable.

Now in the Parable, are two things considerable in generall : 1. The sowing. 2. The successe, according to the severall grounds on which the seed fell. These grounds, according to their condition, were either fruitlesse, or fruitfull. The bad and fruitlesse grounds were of three kinds : 1. *Callosa*, padled and high-way ground : 2. *Lapida*, stony and rocky ground : 3. *Spinosa*, thorny and choaky ground. The good ground was the fertile and fruitfull ground.

The sowing is in the first words : *A Sower went out to sow his seed.*]

And here be three things to be considered : 1. The Agent, *A Sower*. 2. His action, *he went forth*. 3. His intention, *or end, to sow his seed.*

The Agent
or Sower,

1. The Sower is Christ himselfe, *Hee that sowes the good seed, is the Sonne of man.* He is that good Husbandman, without whose labour the field of the whole world had layne in perpetuall barrennesse. The labour of this second *Adam* was notably typified in the first *Adam*, dressing the garden, resembling the Church of God, dressed and brought to fruitfulness by the infinite labour of Jesus Christ. This husbandry of Christ was also resembled in *Noah* the builder of the Arke, who was an Husbandman.

Quest. Are not Ministers Sowers?

2 Cor. 6. 11.

Difference be-
tweene Christ
his sowing and
the sowing of
his Ministers,
sources

Ans. Christ is the principall Sower, and properly the Sower : Ministers are rather the Sowers Basket, than the Sower : but yet they are taken in, as co-workers with Christ, and for their honour and encouragement called Sowers : as, 1 Cor. 9. 11. *If we have sown unto you spirituall things, &c.* But with these differences :

1. Christ sowes his owne field, which he hath dearly purchased with his precious blood : they sow not their owne fields, but his, not being *Lords of the beritage of God*, 1 Pet. 5. 3.

2. He sowes his owne seed : so in the Text: the Sower sowed *his seed* : they have no seed of their owne, but fetched out of his Garner. Pastours and Teachers

The Parable of the Sower, and of the Seed.

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Teachers of the Church, sowe not their owne seed, but his : Nay, the Apostles themselves have it in their Aposto-like Commission, to teach men to observe no other things, but whatsoever Christ himselfe commanded them, *Mat.* 28. 20. Hence Christ used to say, *Verily, verily, I say unto you* : but all other, whether Prophets, or Apostles, or Pastors, *Thus saith the Lord.*

3. They differ in the manner of sowing. He was the most skilfull Sower that ever was : he knew exactly what graine every ground was fitted for : with him were treasures of wisdom. We that have but drops from his fullness, are unskillfull in comparison. He could speake to mens private and personall finnes, as the woman at the well. He could answer to mens thoughts and reasonings : We not so.

4. We differ in efficacy. We may sowe, and plant, and this is all : suppose it be *Paul*, or *Apollos* himselfe, we can give no increase, nor make any thing to grow. But he can sowe, and give increase at his pleasure. The Sower can give the first and latter raine on his field, *Joel* 2. 23. He can warme it with the beames of grace, streaming from his owne brightness, *Mal.* 4. 2. He is the *Sunne of righteousness*. He can blow upon his field with the prosperous windes of his gracious and quickning Spirit, *Esay* 3. 8. *Cant.* 4. 16. He can fatten and fill it with all abundance of blessings, *Psal.* 65. 10. *Thou blessest the bud of the earib, thou crownest the yeare with goodnesse, and thy steps drop fatnesse.*

4. Things make to fruitfulness : rain, Sun beames, winds, application of all, to set and ripen the seed. All from Christ.

II. The action. This Sower goeth forth]

Christ goeth forth to sowe, three wayes : in Spirit, Person, Ministry.

2 His Action. Christ goeth forth to sowe three wayes.

1. In Spirit, by inward inspirations, and heavenly motions : And thus he sowed in the heart of *Adam*, *Noah*, *Abraham*, and the Prophets, who were, with other holy men immediately inspired and acted by the holy Ghost, *1 Pet.* 1. 21. So with the Pen-men of Scriptures, and the Apostles.

2. In Person : according to his Humanity he commeth out from the bosome of his Father, and comes into the field of the World by his happy Incarnation ; by which he was nearer unto us than before, and in our owne flesh revealed unto us the counsell of his Father ; unweariably preaching in *Jerusalem*, *Nazareth*, *Judea*, *Galilee*, in Cities, fields, sea, and every where.

3. In the Ministry of his servants he goeth forth : both the Prophets and Teachers before him. *1 Pet.* 3. 19. ----- by which Spirit he preacheth in *Noahs* time ; namely : in *Noah* himselfe, to the spirits now in prison. He saith to the Prophets, as unto *Jeremy*, chap. 1. 10. *Behold, this day have I set thee over the Nations, to plucke up, and root out ; to destroy, and throw downe ; to build, and to plant.* And *Ezek.* 3. 17. *Sonne of man, I have made thee a watch-man to the house of Israel ; therefore beare the Word at my moub, and warne them from mee.* And since his owne Ascension, he went forth to the Ministry of his Apostles, and still goeth forth in the Ministry of Pastors and Teachers to the end of the World. *Mat.* 28. ult. *Behold, I am with you to the end of the World* : and, *He that beareth you, beareth me*, *Luke.* 10. 16.

But this Parable seemeth to have speciall eye and reference to his owne appearance, and labour in the dayes of his flesh, in the publishing of his holy Doctrine through *Judea* and *Jerusalem*. Yet so, as looke what successe his sowing found, the same might his servants expect even to the end : For the servant is not greater then his Master : and, if the Word in the mouth of his Ministers prove fruitlesse, it is no marvell, seeing the same befell our Lord himselfe.

[I I. The intention is, to sowe his seed.] To sowe : that is, to preach : for preaching resembleth sowing, as we shall see through the Parable. His seed : the seed is the Word of God contained in the writings of the Prophets and Apostles, verse. 11. which by Christ and his Ministers is cast into the furrowes of the heart, as seed into the furrowes of the earth by the husbandman.

3 His intention.

The Parable of the Sower, and of the Seed.

It is true, that he cast some seed among the Heathens : For the law of nature written in their hearts, (the sum of which is, that what we would not another should doe to us, we should not doe to them ;) even this was the seed of this Sower ; for he enlighteneth, even with naturall light, whosoever cometh into the world, Ioh. 1. 9. But here is meant that seed, which he casts into the field of the Church ; which is partly the Law Morall, written with the finger of God, and delivered to the Church by Moses, who was faithfull in all his house, as a servant : but especially the Doctrine of the Gospel, sowed in the hearts of Beleevers, both by himselfe and his servants.

His seed.] This Seede-man sowed no fables, no traditions, no unwritten verities, no Canons of Councils, or Decretals of Popes ; which are but chaffe : nay, he often condemned the decree of the Elders, and traditions of Pharisees, and all seed fetched out of mens Granaries ; Ioh. 7. 16. *My doctrine is not mine, but his that sent me :* and, chap. 8. 26. *The things that I have heard of him, these speake I to the world.*

Doctr. Gods Word preached, is the sowing of Gods seed into the earth of mens hearts : For six reasons, or resemblances :

The Word
preached, re-
sembled to
seed, in six
things.

1. As seed is a small and contemptible thing, altogether unlikely to bring such a returne and encrease : so the Word preached seemes a weak and contemptible thing, 1 Cor. 1. 23. We preach Christ crucified, a scandall to the Jewes, and foolishnesse to the Gentiles : Yet by the foolishnesse of Preaching, God hath ordained to save his, and not without it ; as without seed, without harvest.

2. As the seed in the barne or garner fructifies not, unlesse it be cast into the earth : so the Word, unlesse cast into the eares and hearts of men, is fruitlesse, regenerateth not, produceth no fruits of faith. Keepe the Word in thy Bible, or thy Bible in thy chest, and not in thy heart, covering and hiding it, thou abidest fruitlesse and barren. Rom. 10. 14. *How can they beleeve, unlesse they heare, or how can they heare without a Preacher ?*

3. As the sower pricketh not in his seed, nor sets it, but casts it all abroad, and knowes not which of his seed will come up to encrease, and which will rot & dye under the clods, or coming up into the blade and eare, will wither away : so the Minister (Gods Seede-man) speakes not to one or two, but casts his seed abroad to all in generall ; neither knowes he which and where the Word shall thrive to encrease, and where not, but, where it doth encrease, it riseth with great beauty and glory, as the graine of Mustard seed becomes a tree in which the Birds of Heaven may build their nests.

4. As seed hath a naturall heat, life, and vertue in it, by which it encreaseth and begetteth more seeds like unto it selfe : so the Word cast into the good ground of a beleeving heart, hath a supernaturall heat in it, being as fire, Ier. 5. 14. and a lively power to frame men like it selfe, to make them of fleshly, spirituall ; of blind, quicke-sighted ; of dead in sinne, alive in grace. And as one graine quickned, brings sundry tillowes, and many graines in each : so one Christian converted, and receiving this power in himselfe, gaineth many unto God, desiring that every one were as he is, except his bands and sinnes. Philip being called, finds Nathaniel, and brings him to Christ. And the woman at the Well calls all the City, John 4.

Acts 26. 29.

5. As seed cast into the ground lives not, unlesse it dye first, 1 Cor. 15. 36. so the Word preached brings no fruit or life, unlesse it kill first and worke mortification ; yea, and by continuall sense of frailty, and acquaintance with the crosse, it keeps under such naturall pride and corruption as resist the worke of it. Job. 4. Christ brings the woman at the Well to know him, by bringing her to the knowledge of her selfe. And the Converts, Acts 2. 37, then bewrayed heavenly life, when being pricked at heart, they cryed out, *Men and breibren, what may we doe to be saved ?*

6. As

6. As seed cast never so skilfully into the earth is not fruitfull, unlesse God give it a body. 1 Cor. 15. 38. so neither is the Word, unlesse God adde his blessing. 1 Cor. 3. 6. *I have planted, and Apollos watered, but God gives the increase*: verſe. 7, *Neither is he that planteth, any thing; nor he that watereth, but God that giveth increase*. What would plowing, sowing, harrowing, or any husbandry on the earth availe, if God should not by the rainer, winds, and warmth from heaven prosper and cherish the seed?

6

Thus have we compared the Word of God to seed, and preaching to sowing. But still remember, that this seed of the Word is far more excellent than all other seed, in foure respects:

1. That is from earth, this from heaven: My doctrine (saith Christ) is from above.

2. That serves to preserve naturall life received of God, this both to begin and maintaine spirituall life.

3. That is mortall and corruptible seed, this *immortall*, 1 Pet. 1. 23. *An eternal Gospel*: Heaven and earth shall perish, but the Word of God abides for ever. Rev. 14. 6.

4. The fruit is like the seed: All corruptible seed brings fruit corruptible like it selfe, but this brings Immortality and life; it is a seed sowne for continuance and eternity, so is not the other.

Use 1. This concerns Ministers, in whose function there is both *honour* and *duty*. Dignity and Duty. For the first: The Ministry, though despised in the world, is a most glorious office, and honourable function, which Christ came from the glory of heaven to undertake. The Sonne of God himselfe undertooke to be a sower of the Word: and shall great clerkes and Divines thinke it too base a thing to be diligent Preachers? Or shall that which honoured Christ, be a barre to preferment; namely, to be diligent sowers? Or shall any man thinke his Sonne too good, and of too high birth for that office, which the Sonne of God himselfe despised not?

The dignity of the Ministry.

For the second, the burden or charge. We read not that Christ said *Maffes*, or *anoyled*, or sprinkled holy water, but was all in sowing. Popish Priests are quite contrary, all in these, and seldome or never doe preach: As if our salvation consisted in ceremonies, or an harvest could be brought in by gestures without sowing. But our charge stands in foure things:

The duty and charge, in foure things:

1. *Learne* we of our Lord Jesus Christ to *goe forth* to sowe: Christ went forth to labour; and he that goes into the Lords field to *loyter* or stand idle, gets no thanks from his Lord. What need is there of a loyterer in seed-time, or in harvest? And Ministers must consider;

1 They must goe forth to sowe.

1. That they are compared to such persons, as in whom is required the greatest care and paines; sometime to *Shepherds*: What a painfull and carefull life led *Jacob* while he was *Labans* shepherd? what sorrowes by day and night did he sustaine and swallow? Sometimes to *watchmen*; who must stand on the walls of the City of God night and day: Sometime to *day-labourers*, and *builders*: All of them workes of extreme paines and industry. So as they mistake the matter, who undertake this function to set up themselves in ease and idlenesse.

Motive 1.

2. Let them set before their eyes this cheife Sower, who did weare out himselfe in labours and sufferings, *making him of no reputation*, Phil. 2. 7. and as a good candle, consumed himselfe to enlighten others: Yea, he sweated at it that admirable sweat of water and blood, and sorrowed to the death, and all to sowe the seed of grace and salvation in the hearts of men.

2

3. Remember that counsell of the Wise-man, Ecclef. 11. 6. *In the morning sowe thy seed, and in the evening let not thine hand rest: for thou knowest not whether shall prosper, this or that.*

3

2. Ministers must sowe *his* seed, not their owne, but Christs. Christ himselfe

2

2 Not any but
their Lords
seed.

sowed onely pure and precious seed : so must his Seedf-men cleanse and picke their seed at home, that it be not blended with chaffe and darnell of mans braine; much lesse with corrupt doctrine, and devices fetched every where but out of Gods owne garners. Remember that law which holdeth here in force, Deut. 22. 9. *Thou shalt not sowe thy Vineyard with divers kinds of seeds : much lesse may the Minister of Christ sowe his Lords field with mixt seed, false doctrine with true, or mens inventions with Gods pure Word and worship. As a man sowes, so he reapes. If any man sowe huskes for seed, his harvest shall be huskes. If any sowe words and phrases, without matter and substance, he sowes the wind, and shall reape nothing but wind and vanity. Accursed is that sower that sowes any other seed, suppose he be an Angell, Gal. 1. 8.*

3
All his seed.

3. Ministers must sowe all their Masters seed : so did the chiefe Sower; *Whatsoever I received of my Father, I have delivered to the world.* A faithfull Seedf-man leaves upon the ground all the seed his Master allowes. Paul was a good sower : Acts 20. 26. *I have delivered the whole councill of God, I have kept nothing backe.* A good Steward will deliver to the servants the whole allowance of his Master. *Micba* was a faithfull sower : who being intreated to speake to *Abab*, as foure hundred Prophets had done before him: answered, *As the Lord liveth, whatsoever the Lord saith unto me, that will I speake.*

4
To his advantage.

4. Ministers must sowe their Masters seed for their Masters advantage, propounding a pure end to themselves. Why goes the Sower to sowe his seed, but for fruits in the harvest? Why did Christ so painfully sowe the seeds of salvation in the cares and hearts of men, but that such as beleve in him, might have everlasting life? This then must be the end of our preaching, as of your hearing, that our seed-time may be returned with encrease in the harvest. He that by preaching seeketh the praise of men, or ambitiously to climb up to preferments, or aymes at his owne privat present ends, misseeth the marke and ayme that the chiefe Sower propounded unto himselfe, and every wise Sower : Besides, his owne expectation and hope in the harvest is cut off; he hath the praise of men, and pompe of the world, he found what he sought, and of him it is true as of hypocrites, *Verily they have their reward.*

Matth. 6. 15.

1
Prepare thy
ground for
this seed.

Vse 2. This concerneth our Hearers in sundry respects.

1. If the Word be seed, then must they prepare their ground for it. A field must be prepared, except a man will lose both his seed and his labour : so also must the heart be prepared.

Quest. How may that be?

Ans. The earth is prepared for seed by plowing and renting it up : so rent your hearts, saith the Lord, *Isa. 2. 13. and plow up the fallow ground of your hearts, and sowe not among thornes, Ier. 4. 3.* Every man knowes that plowing must goe before sowing : So before the seed of grace can be sowne in the heart, the Law must be urged, to breake the Clods, and unroot the weeds.

2
Receive and
retaine it.

Col. 3. 16.

Luke 10. 41.

2. Hearers must receive this seed, and retaine it : as the good earth receiveth into her furrowes the seed, and covereth it, and giveth it rooting. But with this difference : that the earth receiveth seed but once a yeare, but the heart must receive the Word continually. *1 Ioh. 3. 9.* It is a note of one borne of God, that the seed of God abideth in him. And the exhortation to every Christian is, that the Word of God dwell plentifully in him; that is, abide and continue to encrease; else slender will the expectation be in harvest. What returne expect they in the harvest, who affect the Ale-house better than the House of God? whose chiefe care and love being set upon the profits of the world, utterly neglect the better part, and the one thing necessary? God offers to cast this seed into their hearts, but they will reape the world, even for the present, and care not to receive such seed as brings not in a present harvest. And, as these receive not the seed of the Word, so others seeme to receive it, but retaining

tain

taine it not, afford it no rooting, but negligently lose it. This doe idle and negligent Hearers, who sleepe in Summer, slacke their seed-time, and slip their season; not greatly caring which end goeth forward, so they may not be counted Atheists. Let such consider, that Gods Word will not stay where it is not highly esteemed, and heartily entertained. And can the great harvest of eternall life be so worthlesse, as to be cast upon him who so idely wastes his seed-time, and so meanly esteemes the harvest?

3. Hearers must be carefull to bring forth fruit answerable to the seed. As that graine which commeth up of seed, is of the same kind, and resembleth that which is sown; so also must Hearers, as the seed of the Word is pure and holy, ^{Bring answerable fruits to the seed.} resemble it in purity and holinesse: which is the Apostles reason, 1 Pet. 1. 22. 23. and the same with that exhortation of Paul, Rom. 6. 17. *Obey the forme of Doctrine, into which you were delivered.* But now the Ministers, who sowe good and wholesome seed, may complaine as the servants in the Parable, *Master didst not thou sowe good seed? whence then are these tares?* Doe not we set figges? whence then are these thistles? Is not the seed which we cast, that is, the Doctrine which we preach, pure and sound? whence then are these tares? whence is this generall prophanessee, this contempt of the Word, horrible oaths and swearing, impious and profane Sabbath-breaking, foule and beastly drunkennesse, filthy whoring and wantonnesse, riot, gaming, and idlenesse, so contrary to the seed sowne? Surely the envious man hath sowne them: the Divell that rules in the seed of the wicked, hath sowne and husbanded these wicked seeds, which having found a fit and friendly soyle, come up so fast, but the end of this blessed seed sowne amongst us, is, that we might be set and grow up in that blessed seed, that we should become the seed of Abraham, and the seed of the blessed of the Lord.

4. As a small seed increaseth, of small becomes great, of a little becomes more, the season cherisheth it, time dilates it, and it growes stronger, firmer, and whiter to the harvest: so must Hearers labour, that the Word rooted and quickned in their hearts, may prosper and ripen, and by the gracious season, may receive daily increase and strength, as the yeare and the harvest drawes on: that is, they must grow higher toward heaven every day than other.

Use 3. See here by the necessity of the Word and Ministry; as of seed and husbandry for the harvest. ^{The Word Preached as necessary to salvation, as seed to an harvest.}

1. A madnesse it is to looke for an harvest without a seed-time: so it is as great a folly to expect salvation without the Ministry. As well mayst thou expect an harvest without labourers, as a Church without Preachers. No seed, no harvest. For the harvest is *potentially* in the seed: so is eternall life *potentially* in the Word of God preached: Rom. 1. 16. It is the power of God to salvation.

2. No care of seed, no care of harvest: so no care of Gods Word, no care of salvation: except thou wilt be so mad, as thinke to reape where thou hast not sowne.

3. He that sparingly sows his seed, must expect a sparing harvest: so, slacke thou thy hand and care in the use of the meanes, thou shalt come short in the comfort and fruition of salvation. ^{2 Cor. 9. 6.}

4. He that refuseth to be sowed upon, refuseth to be found fruitfull in the harvest: and seeing the heart yeelds no good fruits of it selfe, needs must that heart be an accursed ground, that refuseth the seed of grace, faith, and goodnesse to be cast into it. An evill man, out of the evill treasure of his heart, bringeth forth evill things.

5. He that hinders the Word, or resists it either in himselfe, or others withstands the Lords Husbandry in his owne salvation, and in the salvation of his people: as those that hinder sowing must needs hinder reaping and harvest.

And as he sowed, some fell by the way-side, and it was trodden under foot, and the fowles of heaven devoured it up.]

The first sort
of ground.
Observe. 1.

Here begins the event following the former action. Where first note, that he saith not, The Sower sowed by the way-side : (for no Sower would do so, because he knowes it were but lost, labour and seed ;) but, in sowing, some seed fell by the way-side, beside the intention of the Sower, who desires to lose none of his seed.

2

Secondly, the same seed, in it selfe as good as any, falls by the way-side ; in it selfe as fit for fruitfulness as any, but altogether fruitlesse by the hardness of the soyle it falls into. As the heart is, into which the Word comes, so is the fruit. Suppose Christ the Seed-man, and his owne Word from his gracious lips the seed, yet in many Hearers it shall not profit ; and yet neither the Sower, nor the seed is to be blamed, but the indisposition, or bad disposition of the heart.

The kinds of
this ground.

Let us therefore enquire, 1. What is the nature of this ground : 2. The reason of unfruitfulness : two fold : one inward, the seed was trodden under foot ; the other outward, the fowles came and devoured it up.

For the kind of soyle, it is the high-way-side. Our Saviour plainly interprets it, verse. 12. *They that are besides the way, are they that heare, but the Divell comes and takes it away out of their hearts : Matth. 13. 19. When a man heareth the Word and understandeth it not.* This first sort of Hearers is compared to an high-way, for these reasons.

Some hearts
and hearers
compared to
the high-way
for 3 reasons.

1

1. As an high-way lyeth carelessse, neglected, unbanded, common, not severall, but is trodden and beaten with the feet of all sorts of passengers : so these Hearers hearts are not closed and made severall for the seed of Gods Word, and for heavenly things, but lyeth common and open to all tentations and suggestions of Satan, to the covetous and carnall desires of earthly things, which eat up heavenly ; to vaine wandring, idle cogitations and thoughts ; all which make a thorow-fare and beaten path in the heart.

2

2. As in an high-way if any seed fall, no man looks to cover it, no man respects it, as looking for no good at all of it, but leaves it to be trodden of beasts, and eaten up of birds : so with these Hearers : when the Word is Preached, they heare it carelessly, without all attention, or affection ; they care not to understand it, never cover it by meditation, nor receive it further, than by giving it the hearing ; they expect no good from it ; let errors and lusts come and tread it downe, let the divell by suggestions and tentations devour it up, they care neither to understand, nor receive, nor remember it.

3

3. As high-way ground can neither receive nor cover the seed ; or if it should, it is so hard and padded, that it cannot afford it the least rooting, at least to come unto fruit ; the crop will never fill a mans hand : Even so these Hearers, like hard and paved earth, continually trodden and trampled with wandring thoughts, and fruitlesse cogitations, and tentations of the divell, heare the Word sometimes, but without heart, mind, affection : A little seed may lye on the superficies or top of their braine, or tongue, or may make a little shew on the outside, but nothing of it gets within them, nor takes any root, and consequently yeelds no fruit of faith, of Gods feare, of piety or Christian conversation.

2

The reason of
unfruitfulness.
Doctr.

Carelesse
hearers, the
worst hearers.

1

2

Now for the causes of this unfruitfulness : The former is in their owne disposition, they tread the seed under foot ; that is despise and undervalue it. It is the carelessse Hearer, who understands not, nor attaines.

Doctr. The carelessse hearer is the worst hearer of all : as this first ground is the worst ground of all. The other two are bad both, yet they gave the seed some cover, and receive it in ; but these hold it out, and leave it where they found it. Both the other, give some regard, and bestow some affection upon the Word : but this treads it under, as a most despised and disaffected thing.

Both

Both the other, while in some sort they affect the Word, are drawne aside by some profit, pleasure, feare, or persecution; but these by the immediate worke and malice of the devill (at whose will they are given up to be ruled) are so robbed of the Word and meanes of grace, as they will neither make nor meddle with it further than the hearing. Lastly, the other bad grounds are farre from salvation in the end; but the Divell suffers not these so much as to set foot in the way; and therefore there ease is most hopelesse.

This carelesse hearer is he, that not onely doth not understand, but he that doth not attend, or apply his mind so to understand: for so Beza translateth the word *equivocal*, and proves both out of the Syriake, and out of the opposition of this ground to the next, which receives the Word with joy, that it were more conveniently read and translated, which attend not, than understand not.

Vse 1. *Letitio hac (saith Gregory) non indiget expositione, sed admonitione.* Christ hath expounded this to our hand; and therefore this needs not an Interpreter, so much as a practiser. Thus then I proceed: If the worst ground of all heareth the Word, and those Hearers, which shall be deepest in damnation, are Hearers of the Word, what shall then become of them that will not heare? What harvest can they expect, who will suffer no seed to be sowne in their fields? Or what earth is that, that is let lye unstirred and unsowne, but some barren Common, or some dry Heath and Wildernesse which brings nothing but thornes and briars, whose end is to be burned?

What shall we say to our popish Recusants, who runne from the Church, and stop their eares against the Word; as if Religion and devotion stood onely in flying the Scriptures, the rule of all Religion? Were they here present to heare me, I would tell them, 1. That if they were of God, they would heare his Word; but (as Christ said to the Jewes) *Ye are not of God, because ye heare not his Word.* 2. If they were the sheepe of Christ, they would heare his voice, Joh. 10. 27. But Christs marke is worne off, and they beare the marke of Antichrist. 3. Were they of Christs kindred and acquaintance, they would heare his Word, Luk. 8. 20. *My mother and brethren are they, which beare the Word of God and keepe it.* 4. Were they not wedded to that man of sinne, they would not so sinne against their owne soules: *Prov. 8. 35. He that sinneth against me (saith wisdom) bates his owne soule, and all that hate me, love death.* 5. Were they heires of blessing, they would not runne from the blessing of them that are Hearers of the Word, and doers of it, and so wrap themselves in that curse, *Act. 3. 23. It shall be, that every person, who will not heare that Prophet, shall be destroyed from his people.* 6. Were their Religion of God, they would not thrust away his word with both hands, contrary to the man of God *Psalm. 119. 48. who lifted up both his hands to the Word of God, as if he would pull it to him with both hands.* Were their religion any other but a Mysterie of darknesse, it would brooke the light; which whosoever feareth or flyeth, be is an evill doer. Were it any other but an heape or packe of Idolatry, it would abide the tryall of the Word. But Dagon must downe before the Arke. Every contrary flies and expels the contrary. Gods Word is the breath of Christs mouth, which must blast and wither the kingdome of Antichrist: and therefore all the kingdome of Antichrist hates and shuns it, as the cheese the Gallowes set up for his execution.

Again, what shall we say to the despisers of Gods Word? Many there are who make light accounts of a Sermon: they had rather heare an Enterlude, than a Sermon: A game at Maw, or Irish, is as good an employment. They can passe a day and a night at these sports, with farre lesse tediousnesse than one houre at a Sermon. To these I say, 1. You shall be arraigned at Christs Barre, for despising the Lord Jesus himselfe: *Luk. 10. 16. He that despiseth you, despiseth me.* 2. You shall be crest and condemned to the most

Heb. 6. 8.

Against Recusants, fix things.

John 8. 47.

John 3. 10.

Against despisers of the Word.

most wofull damnation that ever befell the most notorious finners in the world. Beleeve not me, but Jesus Christ himselfe, Mat. 10. 14, 15. He that shall not heare the words of his messengers, it shall be easier for Sodom and Gomorrah in that day of Judgement, than for that man. Oh woe worth thee, that thou art a despiser! Christ hath read the sentence of thy damnation already; and unless thou repent, he hath with strong asseveration adjudged thee to an heavier load of curses, than shall be laid on Sodom and Gomorrah, those filthy finners, which were burnt with fire and brimstone for their crying finnes. See the greatnesse of thy sinne in this grievous punishment: and, if thou wilt not be deeper in hel than filthy Sodomites, beware of despising the word, Heb. 12. 25. *Obide.* If I escape so long, I shall care the lesse.

- 3 *Ans.* No, but for the present thou art as a condemned man, bound and hampered with the plagues of God, and especially that great plague, that thou seeest them not. Deut. 28. 15. *If thou wilt not beare my voyce, then cursed shalt thou be in the City, and in the field, in the fruit of thy body, and of thy ground, in thy coming in, and thy going out.* These and more than these await thee in every corner. 4 *Againe,* Gods curse is upon thy soule evidently: thou diddest never taste of the Kings Supper; thou never knewest the felicity of Gods people; thou art a leading with a guard of Divels to thy execution; hast thine eyes covered as with a napkin of error and ignorance, as a felon ready to be turned off; and thinkest thou thy selfe in good case all this while?

Against per-
secutors of
the Word.

Lastly, what may we say to persecutors of the Word, and the Preachers of it, such as would (if they could) with a sword slay those that seeke to save them? Like the Hearers at Nazareth, who would kill Christ himselfe Luk. 4. 28. *Eliab* shall be counted a troubler of the State. *Daniel* shall be watched and accused in the matter of his God. *Amos* shall be accused to the King, as one whose words the whole land is not able to beare. 1. What need we say more, than they proclaime against themselves? For who be they, that stand against the Gospel, and Preachers of it, but Swearers, Libertines, Gamesters, Drunkards, Ruffings, Covetous, Adulterous, and in their whole courses enemies to Righteousnesse, that they must needs be good men, and deare to God that are encountered with such adversaries? 2. That Word which thou persecutest, and wouldest drive out of thy conscience, or wilt not heare, the same shall pursue thee, and follow thee as an Hue and Cry, and thou shalt heare it, and condemne thy selfe, because thou couldst not endure it should condemne thy finnes.

3. The time comes, wherein (if thou timely repent not) thou shalt see, and say, thou tookest the wrong end of the staffe, and didst kick against hard prickles: and thy conscience shall convince thee, that what thou didst against Christs servants and Gospel, (whatsoever thy pretence now be) thou didst it against Christ himself, who will pay thee home with thy own coyn. *Julian* that cursed Apostate, finding himself at last too weak, cryed out, *Vicisti, Galilee, vicisti.* Christ was far enough out of his reach, he persecuted his servants and Professors, but his conscience now tells him it was against Christ who is too strong for him. Writing against Christians, he alledged many things, that they were enemies to Magistracy, to Judgement-seats, to lawfull warres, & that Christianity let in all confusion into the world: that their Religion was against common sense, & cut the sinewes of all humane society, & it was not fit they should live: whose calumnies *Albanasius* and *Cyrill* answer'd. But all these were as wind when God takes him in hand; none, nor all of these carry any weight in his owne conscience, but he was *deiquos*, one that fought against God, and (as *Basill* speaks) *χρηστωμα*: a resister of Christ.

Beware of
carelesse hea-
ring.

Vse 2. If carelesse Hearers be the worst Hearers, then beware of carelesse and negligent hearing, without attention, affection, or understanding. The Apostle *James*, (chap. 1. verse. 23.) describes many of our Hearers, to be like a man

man that lookes his naturall face in a glasse, but goes away, and forgets immediately what a one he was. The Word is Gods Looking-glasse, held before men in the Ministry: this lets them see their faces, their blemishes and spots; but they (like fooles) looke upon the glasse, to see themselves only, not to reforme any thing. Others sicly compare many of our Hearers to Idols, that have eyes and see not, eares and heare not; for they want the seeing eye, and the hearing eare; no more profiting, than the very Images on the wals; as unmoveable by the promises or terrors of God, as the pillars in the Church, and as senseless as the seats they sit on: meere Idols, have their bodies present, not their soules, neither is the breath of the Spirit in them.

Motives to
carefull hear-
ing, foure.

Let such be requested to consider a little these ensuing motives.

1. What a great *deceiving* of mens selves this is: Jam. 1. 22. Be ye doers of the Word, and not hearers only, *deceiving your owne selves*. What a delusion is it, to thinke it enough to see a Sermon, or be at a Sermon, without attending, or marking any matter delivered; or to heare words, but no more conceive the sense and meaning, than children that are brought in their laps? Thou deceivest thy selfe in a vaine perswasion, that thou doest an acceptable service, when indeed thou further enchainest thy selfe to Satan, and procurest a more just and fearefull condemnation.

2. It is a marke of a Disciple of Christ, to understand the Word, Luk. 8. 10. *To you it is given to understand the mysteries of the Kingdoms, to others in Parables*. Call thy selfe a Christian while thou wilt, thou art indeed no Disciple, that attendest not the Word, but a stranger to the Word, a stranger to the life of God through the *ignorance* that is in thee, Ephes. 4. 18.

3. It is one of the severest plagues, to heare and not understand, Matth. 13. *Plagues of* 15. For the Lord usually gives up such, 1. To strong delusions in matter of them that Doctrine and judgement, to receive any thing but truth, 2 Thess. 2. 10. 2. To vile affections, and outrageous lusts in conversation, Rom. 1. 16. 3. To a just damnation, for receiving the grace of God in vaine, and for neglecting so great salvation, Heb. 2. 3.

4. Consider we what it is we are called unto; namely, to *heare and understand*, as our Saviour exhorts, Mat. 15. 10. *Understand what is the good and acceptable will of God*, Rom. 12. 2. Else all our and your labour is lost: as Neh. 8. 8. It had been in vaine for *Nehemiah* to read in the booke of the Law distinctly, and give the sense, unlesse he make the people *understand the reading*.

Objct. 1. But I am a simple man, and want that capacity that other men have: I am not booke-learned; but I meane well, and have a good heart, and I hope God will accept my good meaning.

Ans. 1. This is certaine, that *without understanding the mind is not good*; Prov. 19. 2. God accounts not the man or minde good, that cares not to understand his Word. 2. Simplicity gives no dispensation to be the worst Hearer, or destitute of desire after knowledge: And remember one thing, that if thou be too simple in some good measure to know and understand the Word of God, thou art too simple to get to heaven: the God of light cannot accept an ignorant and blind meaning for a good minde and meaning. 3. See whether thou beest not more heedlesse than simple, and so thy simplicity be wilfull: None so blind, as he that will not see. Dost thou shut thine eyes, and then say thou canst not see; or stop thine eares, and say thou canst not heare with understanding? Dost thou indeed attend as thou wouldst to thy learned Counsell, when thy free-hold is calling into question? 4. Try thy selfe, whether thy conceit faile thee not more in the things of God, than in the matters of the world. Perhaps thou shalt finde thy wit quicke and nimble enough at a good and safe bargain. Thou hast reach enough to fetch in the profits of the world, art subtil enough to circumvent thy brother, and wise enough

Simplicity no
excuse for
bad hearing,
for 5. reasons;

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nough to doe evil. Now must thou blame thy selfe for want of attention, and affection, not for want of capacity. 5. Suppose thou be very simple, behold, God hath given his Word, to the end that *simple men might understand*, Psalm. 119. 13. And if thou beest not booke-learned, lo, he hath given store of learned men, and Teachers, and appointed them to teach thee: and the more simple thou art, the more art thou bound to follow the meanes, and not to flatter thy selfe in thy negligence.

Objct. 2. But I have an ill memory, and cannot bring things away as many men can.

Nor had memory can excuse hearing.

Ans. This is the common plea of our common Gospellers: they are most careless Hearers, without all attention, and all is presently forgotten, and then they accuse God for giving them an ill memory. But, 1. Consider, O Man, how thou dost affect that thou hearest. Many come to heare, because they dare not open their Shops. Others, because they have nothing else to doe, will goe to Church with their neighbours; but have no affection to that heavenly business. And now (say I) thou wouldest remember if thou affectedst the Word. Thy memory is sure enough at a Play. In any worldly matter thou canst carry away, and repeat long discourses from point to point: only here is a short memory, because of short affection. 2. Consider how thou bestowest thy wits, and attendest to that which thou sayest thou canst not remember. Dost thou not think these are matters not so nighly concerning thee to know?

Worldly matters which concerne thy calling, thou canst remember: for thou thinkest them nighly belonging unto thee, and art content to be taken up wholly in them. 3. How dost thou attend? Thou sittest downe, sometimes hearest, sometimes sleepest, sometimes talkest, sometimes readest; and now, while thou dost every thing, but the *one thing necessary*, dost thou com-
 plaine of an ill memory? No, it is an ill heart and disposition, a sure note of a carnall man, who yet thinkes himselfe sure to be saved.

4. How dost thou prepare thy ground? Dost thou pray to God to open thine eyes, that thou mayest see the mysteries of his Law? Thou sayest, thou lackest wisdom: dost thou aske it of God? Dost thou *minge the word with faith*, without which it cannot profit? Dost thou attend thy thoughts in hearing, that thy minde be not taken up with other matters, and by-thoughts? Alas! How canst thou keep that in thy memory, which never comes in thy head? Lastly, dost thou meditate on that thou hast heard? How canst thou that neglectest these meanes, complaine for want of memory, and not of conscience?

Quest. But how shall I know that I understand the Word, and am not the worst ground?

Four notes of true understanding the Word.

Ans. 1. In true understanding many good motions are stirred up: as 1 Cor. 14. 23. when secrets of his heart are discovered, *he falls on his face, and saith, God is in you indeed.* This is one fruit of understanding. 2. A rejoycing that we have heard and understood: Neh. 8. 12. *All the people rejoyced when they understood things taught.* And this joy is joyned with an enquiry after that which we understand not our selves, as in the Disciples, Math. 15. 15. 3. A more chearefull assembling to the place of Gods worship. Act. 3. 34. *The next Sabbath all the people came to heare the Word.* 4. A good understanding brave all they that doe there-after, Psal. 111. 10. and this doing of that we know, is a speciall meanes to increase good knowledge and understanding: Joh. 7. 17. *If any man will doe the will of my Father, he shall know the doctrine, whether it be from God or no.*

The latter cause of unfruitfulness.

And the Fowles of Heaven devoured it up.
 Here is the second, the outward cause of fruitlesse in this high-way ground, arising out of the malice of the divell: so verk 12. *Then comes the Divell,*

Divell, and takes the Word out of their hearts, lest they should believe, and be saved. Where are three things to be considered: 1. The description of this malicious person, both by his name, and by a similitude. 2. The exercise of his malice: he commeth. 3. The end of his coming; threefold: 1. to scale the Word, 2. to hinder faith, 3. to bereave men of salvation.

In the person so malicious, we have 1. his names: 2. the similitude.

His names are three in the three Evangelists. Matthew calls him the *evil one*, chap. 13. 19. Marke calls him *Satan*, or the enemy, chap. 4. 15. and our Evangelist calls him a *Divell*; that is, an Accuser of the brethren. Lay these together, and then observe, 1. That being an *evil one*, he is full of evil in himselfe, the author of much evil in others, and one that delights himselfe in the evil, both of sinne and punishment, in others. 2. In that he is an *enemy* to us, he must needs intercept all the meanes of our good, and tempt us to fruitlesse hearing, by which he hinders us of the greatest good that God offereth unto us. 3. In that he is a *Divell*, that when he hath prevailed against us, and made us careless hearers, he will then accuse us for such hearing: A just recompence of him, who while he pretendeth a service to God, yet performeth it to the Divell.

I.
Names of him
that spoyle
this seed.

The *similitude*, whereby he is described, will acquaint us yet further with our danger: being called the *fowles of heaven*: that is, of the ayre, the lowest of the three heavens. In these respects: 1. They are many, and seeke to overthrow us by multitude: there be not so many birds flying in the ayre, as wicked spirits: the Prince that beareth rule in the ayre, hath his troops and legions to command into one man, if God permit him: as in that example, Mark 5. 9. Luk 8. 30. 2. They be *fowles of heaven*; that is, of the ayre, above us, have advantage of the place: Ephes. 6. 12. spirituall wickednesses in high places. We can no more hinder them from us, than we can the birds from flying in the heavens above us. 3. As the fowles or birds are swift and nimble, and naturally in the Element lighter and of more agility than other creatures: So the wicked spirits are most quicke, and most swift and speedy in their mischievous motions against us: they flye swifter than Eagles from place to place, to prevent us every where in the meanes of our good. Their subtilly, flye, and invisible natures can easily over-match our grosse, heavy, and earthly mold; who can no way make party good against them, but by incessant watch against them. 4. They be as the birds, greedy and devouring: that look as hungry birds sometimes by whole flights follow the Seedf-man, and except great care be taken, will pick up and devour his seed well-near so fast as he can sowe it; even so a whole flight of Divels follow Gods Seedf-man, and frequent the Ministry, that where the Word is sowne, it shall presently be pickt up, if present care be not had to cover it: Nor a seed shall lye uncovered, but one of these hellish birds or other presently devoures it.

II.
Reasons why
wicked spirits
are compared
to fowles of
heaven, foure.
2 Cor. 12. 2.

We have descryed the malicious person: Now for the exercise of his malice, it is said, *he commeth*: which is observed by all the Evangelists, and therefore by us.

In this coming of Satan, consider, 1. Whither, 2. When, 3. How he comes.

1. Whither comes he? *Ans.* He comes to Church: he is no Recusant himselfe, though he make a number. He comes to Church diligently. He feares not the holiness of the place. He feares not the consecration of it to the worship of God. He feares no ringing of Bells, no Holy-water, no kinde of Crosses in the place, or in the face: Nay, he feares not the consecrated Host, nor Crucifix, no nor if Christs owne blessed presence were there. He presumes into the *holy City*. He glides into Paradise. Nay, while our Saviour is now preaching this Parable to this multitude, he comes with his whole traine and flight of Divels. Let us therefore expect and prepare to meet with

Satan comes
to Church,
tho he make
others stay at
home.

Matth. 4. 5.

Why Satan
comes when
men heare
the Word,
3 reasons.

I
Iob. 1. 6.

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3

foulest spirits in the holiest places. Fowles flocke not so fast after the Sower, as Satan to the place of the Ministry.

2. When comes he? *Ans.* Whensoever any man beareth the Word of the Kingdome, *Matth. 13. 19. 1. When any man.* He feares no person, nor spares him. Hee comes to Adam and Eve in innocency, when they had heard the Word of the Lord. He comes and stands among the children of God; that is, the holy Angels. None so good, but Satan may hope to win him to heare unprofitably. None so bad, but Satan thinks him good enough to wait on; for if he come to the Word, he feares he may lose him: for he knowes that as bad had bene wonne by it. 2. He comes then when the word of the Kingdome is Preached; that is, such Doctrines as tend to bring men to the Kingdome of God: Oh this toucheth his free-hold, and makes him bestirre himselfe where Gods Word is soundly and sincerely preached. Let a man deliver corrupt, erroneous, or frivolous doctrine, the Divell makes no such hast, unless to make way for it: But come to a conscionable and fruitfull Ministry, be sure to finde him there, or he will be sure to finde thee. 3. Satan highes him to these places at this time, because hee knowes, now being at so good an exercise, men least feare him and thinke him farther off, but indeed now hee is nearest: for he knowes, that then is the time for an enemy to worke his greatest stratagem, when he findes his adversary most secure, and least expecting it. Therefore our Text saith, *Whensoever a man,* that is, *any man beareth,* then comes Satan: he is busie with every one, but so, as thou maist not conceive him so busie with others, as that he will passe over thee.

Vse. Take notice hereby of his diligence and vigilancy, who is not onely busie and stirring in evill and wicked actions, to thrust them forward, but even in the best actions; which if he cannot hinder, he will corrupt and deprave, if it may be. Most will confesse, being detected of some evill action, Oh it was the divel who was busie with me, he ow'd me a spight: but few discern how busie and spightfull he is in good actions, to hinder God of so much glory, and the godly of much comfort in such actions as he cannot hinder.

3. How commeth Satan to take away the Word? *Ans.* The Word shewes, that Satan is not alwayes present, nor alwayes tempting. Not because he wants will but because God suffers him not alwayes. But howsoever, he will sure be with us in the hearing of the Word, above all other times. And so he comes, sometimes inwardly, sometimes outwardly.

Satan com-
meth inward-
ly, 3. wayes.

1

2

1 Cor. 1. 22.

Sleepinesse at
Church, sinful

Inwardly: 1. In many roving by-thoughts, which filling the phantasie, turn the mind quite from the businesse in hand. He casts into the mind some thoughts of profit, some of pleasure, or some vaine and idle cogitations, that runne up and downe the minde, and all to draw the heart away from the Word. Now is the Divell come, and hath catcht the Word from thee: A just recompence of him that in Gods service will not give God his heart and mind; the Divell must have them.

2. In drowinesse, sleepe, and heaviness, which steale away the mind from attention: A fearefull snare of the Divell, in which he hath taken many, who scarce sit downe to heare, but presently are cast on a dead sleepe, and we may as well speake to dead men, or the pillars they sit by, as to them; and say as the Apostle doth in another abuse in the Church of Corinth, *Have ye not houses to eat and drinke in?* So, *Have ye not beds at home to sleepe in?* See you not how the Divell hath cast you into a nap, lest you should heare, and beleve, and be saved? or that you have taken some graines too many of that hellish opium, which makes you sleepe unto death.

Obje. But do you thinke the Divell casts me asleepe? I am heavy by nature, and cannot helpe it, and I sleepe not long. *Ans.* If thou wert at some other exercise, as a Play, or a game at Cards, or Tables, or perhaps in thy counting-house,

house, thou couldest wake well enough, or not be halfe so heavy : or if thou wert in the Kings presence, to receive a charge from his mouth, though thou wert very heavy naturally. Assure thy selfe therefore, that Satan addes his weight, and workes with thy corruption : And it is not the sleepe of thy body he intends, but the sleepe of thy minde, and of thy soule unto death.

3. He comes in many inward suggestions, which stirre up naturall corruption against the Word ; that if it must be heard, it may not be beleaved : ^{Satanicall} as 1. It is but a man that speakes ; a simple, ordinary, weak, and poore suggestion : man : and, if he speake well, I can speake well too, saith one. 2. Thou knowest as much as thou needest : and, what can he teach me which I know not ? Am I not as able to judge what is fit, as he ? Nay, I doubt not but I am as good as all the Sermons in the world can make me. Now the Divell is come apparently : for Gods Spirit ever lets a man see his ignorance, his nothing. 3. What good is gotten by all this Preaching ? My father lived honestly without it : And what care many of our noble men, and men of great account for it ? And if I goe to Service, and obey the Kings law, and doe as my neighbours doe, and as my forefathers did, what need more precisenesse ? Here now the divell is come : For no suggestion of Gods Spirit can extenuate the Word of God. 4. But this man (saith *Abab*) never speakes good to me, I would heare any man but this *Micah*, 1 King. 22. 8. But here the divell is come; he that see foure hundred false Prophets to deceive *Abab*, would have him heare any, believe any but *Micah*, lest he should be saved, If thy heart were upright, the words of God would be good unto thee. But thou hast a path-way of lusts, and thou wilt walke to the end of them, thou must sweare and blaspheme, must drinke and swagger, must prophane the Sabbath, must be an Usurer, must use deceit in trading, lyes in selling, must scorne zeale and grace, and runne in excesses of sinne, after the fashion of the world, and the Divell within tells thee, Why mayst thou not ? who shall hinder thee ? 5. But I know many good Preachers, and good men of another minde, of another practise ; and though this man be earnest against it, they would not doe thus, if it were so bad. Here the Divell is come, who out of the opposition of corrupt Teachers, and Libertine Doctrines, which he by them broached, would falsifie the truth in thy mind, dealing as a cunning Fisher, who by one fish will catch another, that he may feed upon both. And he would bring thee from a straight rule, to a crooked example.

Thus the Divell comes inwardly. Outwardly he comes three ways.

1. By drawing the senses to outward objects; as the eye on this or that person, or object, or divert the minde from the one thing necessary : which we must watch against, and (as Christs Hearers) *fixe our eyes* upon our teacher, which greatly helpeth attention. ^{Satan cometh outwardly 3. ways.}

2. By the evill counsell of carnall Politicians : you are a man whose conversation will be observed, you are rich, you have an office, you have respect ; If you should be led away by Sermons, you will be noted for a Puritan, and a favourer of such as will make little for your credit. But here the divell is come in one of his owne children : *Acts*. 13. 7. *Sergius Paulus* called *Paul* and *Barrabas* to him, and desired to heare the word of God : but *Elymas* sought to turne the Deputy from the faith. *Paul* spied the Divell now come, and said, O full of all subtilty and mischief, the child of the divell, and enemy of all righteousness, that cease not to pervert the straight wayes of God ! ^{Luke 4. 26}

3. By scoffes and reproaches of wretched men, who scorne the Word and wayes of God : What, will you beleve all that he saith ? Nay we must not let him make foolles of us : What hath he to doe with such and such points, our government, our callings ? Let him meddle with his Text, and not with us. Just like the Epicures and Stoikes, *Acts*. 17. 18. who

επιμολογος

said of Paul; What will this babler say? He will teach us some strange things to day. And by such scoffes, Satan comes to many, and hinders their faith and salvation. For as those Heathen Stoicks and Epicures, counted that the strangest Doctrine, which taught Jesus Christ: so do Christian Epicures that, which most directly leads unto Christ.

The third generall thing proposed, is, the end of Satans comming: which (as we heard) is three-fold: 1. To steale the Word out of the heart: 2. To hinder the Hearers faith. 3. To rob him of salvation.

1 End of Satans comming to steale away the Word. Not for his owne good, but our hurt.

For the first. As Birds follow the sower, to pick up the seeds and graines that lye uncovered: so the Divell haunts the assemblies of Saints, to steale away the Word preached, where it is carelessly heard. The action of Satan is, to steale and carry away the Word, which is not his, but belongs to others; But not as other thieves, to convert it to his owne use, but onely that the right owners should not enjoy it: not to profit himselfe, but to disprofit others. As for the manner of his Action, he stealeth, that is, closely and secretly takes it away. He is a slye and privy thief. As a thiefe onely fears to be seene and discovered: so Satan is loath to be seene, and therefore takes us at advantage, when we can least espy him. He that stealeth, stealeth in the night, as they that are drunke, are drunke in the night, 1 Thess. 5. 7. Hee takes us in the night of our ignorance, and in the sleepe of security, and spoiles us most, when we can least discern it: But whence doth he steale the Word? *Ans.* Out of the heart. Because of his slye and subtil nature: who being a spirit, can easily and nimbly enter into the most secret Closet of our breast. And although he cannot directly know our hearts, and thoughts, which is Gods priviledge, yet by outward meanes he can give a great guesse at the temper of them, and as birds can easily finde when seed is uncovered, and as easily pick it up: so Satan can easily see, where mens care is not to cover and hide the Word in their hearts, when they have heard it. And, if he cannot by himselfe, and by violence take the Word away, if the owners will hold it: yet he can, and doth take it away by themselves, and with their owne consent and good liking: who neither were willing to give it roome, or sinke it deepe into their hearts, nor to cover it with gracious affections; nor had any great love to it to looke after it, as thinking themselves not a graine the worse, when all this seede is gone.

Why out of the heart.

1

-and 11:15

-and 11:15

-and 11:15

-and 11:15

-and 11:15

Luke 10. 18.

And why out of the heart? *Ans.* 1. Because he knowes that the heart is the right furrow, in which the Word can become fruitfull, therefore he useth all his skill to keepe it thence, or fetch it thence. He cares not how much of the seed lyes in the head, or on the tongue, so he can keepe it out of the heart. (For as we say,) *The minde is the man,* so the heart leads the whole man, and is the lodge either of God or the divell. 2. Because nothing but the Word puts him out of possessing of the heart. The strong man holds the hold, till a stronger come. If the word as good seed once root in the heart, he must away. Where Christ by his Word takes the heart, the Prince of this World is cast out. The Disciples by their powerfull preaching saw Satan fall down like lightning from heaven. It stands him therefore in hand to bestirre him, and to turne himselfe to all his stratagemis: One principle whereof is, that if he cannot hinder thee from the Word, he may hinder the Word from thee: or, if he cannot hinder it from the eare, he may from the heart: or if he cannot intercept it from the heart by catching it, he may defeat thee of it by stealing. Note this stratagem, and do thy best to prevent it.

2 End of Satans comming to hinder faith.

Reas. 1.

2

His second end is, to hinder faith: *1st.* they should believe. And why? First, he knowes the Word is the patent of faith: *John 17. 20.* Christ prays for the Elect, that they might believe through the Word of his Disciples. and the laylor and all his house believed by hearing Paul, *Acts 16. 31.* Secondly, hee cannot but be an enemy to our faith, and therefore winnowes us as the Disciples,

Disciples, that our faith may faile; because faith 1. Makes us the sonnes of God, *Galat. 3. 26.* 2. Marries us to Jesus Christ, *Hosea. 2. 20.* 3. Makes our hearts temples of the Spirit, *purifying the heart, Acts 15. 9.* 4. Makes us free entrance to God by prayer, to aske what we will, and we shall obtaine, *Eph. 3. 12.* And 5. It is our shield to resist all the darts of the Divell: the gates of Hell shall never prevaile against it. Thirdly, if he can keep us from faith, the Word (he knowes) shall be altogether unprofitable, *Heb. 4. 2.* and, if he can keep this weapon from us, he easily foyles us; and makes God also our adversary; because *without faith it is impossible to please God, Heb. 11. 6.* Hence he layes all his engines against our faith, and seekes by all means to root it out of the heart, and out of the world, if God would give him leave.

His third end is, to rob men of salvation, *lest they should be saved.*

First, Satan knowes, that the end of faith is salvation, *1 Pet. 1. 9.* and that by preaching, God saves them that believe, *1 Cor. 1. 21.* if he can keep thee from faith, he hath robbed thee of salvation. Therefore if he cannot hinder the Word, he will (if he can possibly) hinder faith. Secondly, Satan is a deadly enemy to every mans salvation: 1. Out of hatred: for the evill Angels by their fall lost the love of God, of his glory, and of his Image, and now hate whatsoever belongs to God. 2. Out of envy: therefore he is called in the Parable, *the envious man*: He repines and envies, that man should stand in Innocency which he lost; and therefore set upon Adam, and drove him by his tentation out of Paradise. And he envies more, that any man should enjoy the glory of Heaven, which himselfe can never recover; and therefore he layes all the blocks in their way that he can devise. And as when Gods people were going to Canaan, he stirred up many Armies of the Heathen against them, to make them fall short of that good Land: So now he raiseth Armies of tentations, and impediments, to make us fall short of that heavenly Canaan, which he knowes to be a good Land, and thinkes too good for us. 3. Out of his contrariety to God himselfe. He sees God carefull of his Church and children, that (as a good Shepherd) he useth all means to save and preserve them: therefore he cleane contrarily seekes to kill and destroy them, and defeat them of that salvation which the Lord hath prepared for them. And this seemes to be the Apostles ayne, *1 Pet. 5. 7, 8.* *He cares for you: but watch for the Divell, who as a roaring Lion seeketh to devour.*

Use 1. In that the Divell comes, learne not to content thy selfe with coming to Church, but see thy end be better than his, yea, contrary to his. He comes with a purpose to hinder the power of the Word in thy heart, to hinder thy faith and Salvation. Come thou with a purpose to set forward the power of the Word in thy heart, to set forward thy faith and salvation.

Quest. How may I know that the work of faith and salvation is set forward in me by the Word?

Ans. 1. If it have brought thee to the sight of thy sinne, and the sense of thy danger by it. This is the first effectuall works of the Word: as Christ first convinced the Woman of Samaria of her adultery: and Peter tells the Jews, *Acts 2.* that they had slaine Jesus Christ. 2. If the Law being a School-master to Christ, have sent thee out of thy selfe, to apprehend the remedy of the Gospel: as the Jaylor being cast downe, said, *Oh what shall I doe to be saved?* Believe in the Lord Jesus (said the Apostle) and thou shalt be saved, *Acts 16. 30, 31.* This is the method of sound Ministry, first, truly to humble, then to raise againe. 3. If thou findest in a Ministry of the Spirit, conveying the Spirit into thy heart for the consumption of corruption, and repairing thee to a new life of grace. *Gal. 3. 2.* *Received ye the spirit by the workes of the Law, or by hearing of faith preached?* 4. If thou carriest it into thy soule, as a light into a darke place, *2 Pet. 1. 19.* to follow the directions of it, and to guide thy wayes according to every precept of it. If now thou intendest, when thou comest

3. End, to rob men of their salvation. *Reas. 1.*

Satan why an enemy of mans salvation.

Come to the Word with good ends and purposes.

That the Word hath bin fruitfully sowne.

Gal. 3. 24.

to be led further into the sight of thy sinne, led neerer unto Jesus Christ, to draw of his fulnesse, led further into the sanctification of the Spirit, and led as a blinde man by the guidance of the Word, certainly the Word is of power to set forward thy faith and salvation, notwithstanding all Satans malice.

Many thinke
not so well of
the Word, as
doth the Divell

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2

3

4

5

6

Use 2. The Divell knowes, that faith is by hearing, and salvation by faith: 1. I would our Popish Recusants knew so much, so they would make a better use of this knowledge than to withstand both faith and hearing. 2. I wish our formall Protestants knew it, who will scarce step out of doores to heare, but in policy will heare so much as they may be counted no Atheists, or Papists, but indifferent men, as they be too indifferent whether they heare or no. 3. I wish they knew it, who by reading at home will beleive and be saved by their eyes; which are unsufficient to breed faith. For God hath given the sense of hearing this preeminence, Rom. 10. 4. *How can they beleive, unlesse they heare?* The sight is a sense of discipline, but hearing, the sense of faith. 4. I wish our Atheistick scorners, who thinke they know so much, as they contemne the Ministry, that they knew as much as the Divell: then would they not barre and excommunicate themselves so wilfully from the meanes of faith and salvation: they would not turne away the eare, if they knew that faith were dropt in by the eare. 5. I would our carelesse and sleepey hearers knew it, who shut the doore of faith, lest they should be saved. Neither will God open their hearts as *Lydia*; by the Word, who shut their cares. 6. I wish they also would learne a lesson from the Divell, who content themselves to live in dry and barren places, destitute of the meanes of faith and salvation; as *Lot*, who chose *Sodom*, for the fruitfulness of the ground, before *Canaan*; and delight in the hills of *Samaria* among Idolatrous Papists, rather than in *Sion Hill* among true worshippers. I am sure thou wouldest chuse to dwell with the Lord hereafter; then chuse to dwell now where the Lord dwelleth. In a word:

Let us all perfwade our selves of that, whereof the Divell himselfe doubts not: 1. That God hath appointed hearing for the engendering of Faith: For as by hearing the Divells voyce, we lost our faith and happinesse; so the Lord hath appointed by hearing his voyce againe, as the most convenient meanes, to recover our faith and salvation. 1 Cor. 1. 21. *It pleased God by the foolishnesse of preaching, to save them that beleive.* And he hath tyed faith and salvation to Preaching, both by precept and promise, and tyed us to them, though himselfe be free. We have no other ordinary meanes. 2. VVe would rate our selves, if we should carelesly or wilfully lose our money or gold, or slip the meanes of getting or encreasing them: But behold, faith is much more precious than gold, 1 Pet. 1. 7. and salvation farre more precious than faith. If it were a small thing to lose faith, yet it is something to lose salvation, and more, to lose it so wilfully.

Thou never
commett to
Church, but
Satan com-
meth with
thee.

1

2

Use 3. Seeing Satan comes to Church to steale the VVord, know, that thou never commett to Church, but Satan an enemy, a theefe, comes with thee, to rob thee of the VVord, of the treasure of faith, and bereave thee of life everlasting: Therefore deale with him as with a theefe. 1. Suspect him, trust him not; only a watchfull eye prevents an untrusty fellow. 2. Locke that thou hearest from him: keep the VVord in a safe place, under lock and key, hide it in the midst of thy heart, *Psal. 119. 11.* cover this heavenly seed.

Motives to
watch against
him, three.

Motives 1. Thus we doe for our money: we are carefull of our Evidences, Jewels, Plate, and things of worth: let us also esteeme the VVord (as *David*) above thousands of gold and silver. 2. Naturall wisdom teacheth a man, if he have some speciall Jewels, and knowes he hath theeves about him, not to leave them abroad, or lay them in the way of a cunning theefe, from whome he can scarce, by all his care, keepe them. 3. Satan cannot steale, if thou have not thy wealth abroad: Therefore doe for the VVord, as for thy seed

in

in thy field: the Husbandman, so soone as he hath cast it, covers it with the Plough or Harrow, and so prevents the picking up of birds: so must thou cover the seed of the Word in the furrowes of thy affections, and lay it deep in the ground of thy heart, by serious attention, meditation, conference, practice: Else if the seed lye on the grounds, uncovered, uncared for, these birds presently pick up all to thy losse and sinne.

If thou perceive that this theefe hath stolne away the Word from thee, follow him with hue and cry, repent thy sinne, lament thy losse, complaine to God, pray thou maist recover the losse, and prevent the like for time to come.

Quest. How may I know the Divell hath robbed me of the Word?

Ans. 1. If after much plaine and powerfull preaching and hearing thou hast learned little. Many will commend Sermons, where the Divell gets all from them. Many commend the Preacher, he is a good man; never man spake so, &c. bleste God for him, and bleste the time he ever came among them: But what have you learned? Here they have nothing to say, but they hope they take good, because he is a good man. Now we have found an high-way ground: hellish birds have pickt up all.

2. If thou be capable in other things, and incapable here; as many are quick in all their business, and can carry away difficult discourses of worldly matters, which they are affectionate and attentive unto; but cannot carry away, either in their understanding or memory, a point of necessary Doctrine, because they have no pleasure in it, the Divell keeps them from profit by it.

3. If being incapable and silly in other things, they are witty and subtil for maintaining of sinnes and lusts. A plaine case, the Divell is their teacher, and will not permit them any other Master. Many come to Church, and after twenty yeares hearing are very blockes, having got nothing but some texts of Scripture, wrested to maintaine their sinnes.

Use 4. Seeing Satan layes all his plots to get the Word, or keep it out of the heart, we in coming to heare, must especially labour to get and keepe it in our hearts. Prov. 3. 3. Write my words on the table of thine heart. And chap. 4. 4. Let thy heart hold fast my words. And vers. 21. Keepe them in the midst of thy heart. As Mary pondered Christs speeches in her heart.

Now that we may thus lay the Word to our hearts, and apply our hearts to it, 1. Consider and meditate on the great Majesty of God, whose Word is it; that we may heare it, not as the word of man, but of God, 1 Thes. 2. 13. spiritually, and binding the conscience, and one word or title whereof can never faile. 2. Consider the matter it, Jesus Christ; and salvation by him. In the Word preached, behold Christ crucified, Gal. 3. 1. 3. Consider the power, use, and end of it; that it is the power of God to salvation, and able to save our soules, if it be ingrafted. 4. Consider that it is the same Word which binds or looseth us for the present, and shall judge us at the last day, Job. 12. 48. 5. Make roome in the heart before-hand, by bewayling those sinnes which may keep back Gods blessing, or stuffe the heart. Thrust out all sinne, and all purpose of sinning. Put not sweet liquor into fusty vessels. 6. Apply it all to our selves in particular, not to others, as Adam postes it to Eve, and she to the Serpent. And so long apply, till it be fastened in the heart. And then it is fastened, when the promises are believed, the threats feared, the precepts sincerely obeyed.

Use 5. This shewes us what is the reason, why most men, after long hearing, continue ignorant and brutish as at first. They can give no answer to the Articles of faith, can render no account of so many precepts delivered plainly and profitably, cannot remember of 5000 Sermons, heard so many words. Is not now the word of power to teach and instruct them? Yes; but 1. The heart

3. Notes to know that the Divell hath robbed thee of the Word.

6. Motives to lay the Word upon and in our hearts.

Why most men continue brutishly ignorant after long hearing; 3. Reasons.

heart is a barren and high-way ground, paved by Satan : no seed can spere or sprout in it. Yet these most boast of the goodnesse of their hearts. 2. A flight of Divels hath lighted on our Congregations, and almost pickt up all. A man that having laid up money in a Chest, findes none when he comes againe, will say, Surely the theefe hath been here. So we may say, The Divell hath been here. 3. A just revenge of God it is on carelesse Hearers, to set the Divell in their neckes, to steale and catch away all the word that they set so light by, lest they should beleve and be saved. Wouldst thou avoyd this revenge of God? Then be advised : As *Abraham* drove away the birds that troubled him in his sacrificing, *Gen.* 15. 11. So drive thou away these hellish birds that trouble thee in thy hearing ; by preparation, attention, meditation, prayer, and practise. And thus, though thou canst not hinder these birds from flying about thy head, yet thou shalt give them no roome to nest or rest in thy heart.

So much of the first ground. Now to the second.

VERSE. 6. *And some fell on stones, and when it was sprung up, it withered away, because it lacked moisture.*

The second
sort of ground

Here consider three things : 1. The kind of soyle ; *some fell on stones* : 2. The successe of the seed in it : In the beginning hopefull and commendable, it *sprung up* : In the end dolefull and lamentable, it *withered away*. 3. The reason of that uncomfortable successe, it *lacked moisture*.

Bad Hearers
compared to
stony ground
in 5. things.

1. The soyle is the stones, or stony ground : *vers.* 13. *They which are on the stones, are such as heare the Word, &c.* A kind of bad Hearers, compared to stones, or stony ground. 1. For the naturall hardnesse, which cannot be broken, nor softened. 2. For their coldnesse : not warmed with the heat of the Sunne of righteousness, nor the Spirit of God, but abide cold as stones. 3. For their heaviness : A stone will not easily be removed out of his place : his proper Center is the earth : Cast him by maine strength as high as may be imagined, and let him alone, he will fall to the earth againe. So these Hearers are not easily moved out of their naturall corruption ; but move them, and lift them violently up by the Ministry, long they stay not, but downe they fall to the earth, and earthly things, which is their proper place and element. 4. For their unprofitableness, and resistance of the fruits of the earth : for as stoniness of ground by the curse upon mans sin, became very noysome to the fruits of the earth ; so the stoniness of heart, a part of the curse, more hinders fruits of grace, than any stony ground can hinder seed cast into it. 5. As stony ground, and common stones are little esteemed, but rejected of men ; so this stony ground is as little respected of God.

Yet herein our hard hearts are worse than stones : they increase not their hardnesse ; but ours is daily increased by wilfulness and perversnesse.

Stony ground
commendable
in four things.

Now to the successe of the seed in this stony ground : and first, the hopefull and commendable, in the beginning : it *sprung up*. Which implies that of *Matthew*, chap. 13. 20. *He which heareth the Word, and incontinently with joy receiveth it.* Where we have four things considerable. 1. This bad ground receiveth the Word : wherein they goe beyond the former Hearers, who only heard the Word, but left it as soone as they heard it ; let the Divell, or any devouring bird eat it and take it from them, they care not. The former gave it hearings, but cared not to understand it : these receive it attentively, and seeme greedily to digest it. They did not one whit affect it : these receive it into their affections. 2. This bad ground receives it *incontinently* (saith *Matthew* :) when God speaks, they will heare, and without delays or excuses, willingly

willingly receive when God proferreth. They seeme to know their season and seed-time : and is it not commendable in Christianity to know the day of visitation ? Or how can he expect a crop in harvest, that sleepes and trifles away his seed-time ? And surely we cannot but commend such as esteeme the Word worthy of present entertainment, and in comparison of it, undervalue inferiour things and occasions, which would put off the present receiving of it. Where note by the way, that bad Hearers may thinke the Word a matter of *Nose*, *haste*, and *weight*, and *importance*.

3. These bad Hearers and stony ground receive it *with joy*. They are no scornors, or railers on the Preachers, but give their Ministers great reverence, as *Herod* did *John Baptist*. They hate neither *Micah* nor his message, but hear gladly, and give the Word good words, and good welcome ; they rejoyce in the Word, and receive it with good hearts ; confesse of it willingly, rejoyce in their travell and pains to heare the Word, conceive great joy in the remembrance of severall points, as distinctly as they heare them, are exceeding glad and desirous of meanes of sound instruction. Alas that all this while these should be bad hearers, and never a whit nearer their salvation, but in the state of damnation.

4. This stony ground brings up the seed sower: it *spring up*, saith our Text. This seed of the Word riseth up, and appeareth, and seemeth to tend toward heaven, shooting up from earth.

1. It riseth so externall obedience, and reformation of many, (perhaps) The seed most things ; as *Herod* did many things for *John*. *Judas* received this seed, is sprung up in him, that he not onely understood and preached the myserie of the Gospel, but carried himself in an honest and reformed conversation a long time, so as the other Disciples could not denie him. 2. The seed springeth up to an outward profession, as those that hope to be saved by it, and so to an outward fellowship and Communion with the Saints, in the Word, Sacraments, and many other godly exercises, both publicke and private. 3. It springeth up in the stony ground to a kind of faith, which hath in it not an enlightning onely, but a *taste of the heavenly gifts*, and the *promises of the world to come*, by which they are partakers of the holy Ghost : that is, some thing they have so like true sanctification, that both themselves and others may thinke them truly sanctified. And yet these so bad Hearers, as they may, so sometimes doe fall into that irrecoverable sinne against the holy Ghost, *Heb. 6. 4. 5.* and as our Text, yet they *withered away* : as some of the *Israelites* tasted of the fruits of the Land of Canaan, and did thereby perceive what a good Land it was, and desired part in it, and conceived good hope of enjoying and possessing it, yet never enjoyed it, but perished in the wilderness.

Learn hence, how farre a bad Hearer may go in Christianity. A man may heare the Word with diligence, receive it with joy, believe with some assurance, grow up to high place in the profession of Religion, bring forth fruits of commendable obedience, and all this while be bad ground and in damnable estate. See it more distinctly in these foure degrees.

1. Reprobates may be forward Hearers, hungry and desirous Hearers, so glad hearers, as if they have not the Word at home, they will with zeale and forwardnesse seeke it abroad, *Joh. 6. 34.* The Jewes hearing Christ speake of bread from heaven, and such as giveth life to the world, flocked after him every where, and with earnest desire say, *Lord give us evermore this bread*, and yet many of them fell away from him, *verse 66.*

2. They may be joyfull Hearers, receive the word with joy, as our Text hath it. *Agrippa* having heard *Paul* delivering the summe of the Gospel, and of the strange manner both of his own conversation, and of mans salvation, by Christs humillity and glory, ravished with the excellency of it, cryes, *Alas how perswaded me is he a Christian.* And of *Johns* Hearers, our Saviour saith, *Ye rejoyced in the light for a season*, *Joh. 3. 35.*

E 2

3. They

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3. They may be beleiving hearers for a time; so saith the text, *which for a while beleieve, & according to Matthew endure as beleivers for a time.* They are verily persuaded of the truth of the whole doctrine of salvation, that every word shall be accomplished in the salvation of Believers, and just condemnation of unbelievers. They beleieve, it alone teacheth the right way to heaven. Of *Simon Magnus* it is said, *Acts 8. 13.* that he beleived, and was baptized: not that he had true faith (for even then *Peter* saw him in the gall of bitterness, and band of iniquity:) but he yeilded to the doctrine of *Christ* which *Philip* taught, and behaved himself as if he had beleived indeed, and had been a Disciple of *Christ*.

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The growth
of bad hear-
ers.

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Numb. 23. 10.

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4. They may be growing Hearers: 1. To a great measure of illumination: *Balaam*, a wretched forcerer, was enlightned so farre as to see the blessed estate of gods people, and desirous to partake of their happinesse, he cryed out in great passion, *Oh that my soule might dye the death of the righteous!* *Judas* a wretched Traytor, and sonne of perdition, could never have preached the Gospell, without a great measure of the illumination in himselfe. 2. They may grow to a great place in the profession; as *Judas* to follow *Christ* himself at the heels, & call him master. 3. To a great measure of reformation of life, & obedience to the Gospell: being in the same pasture with the sheep of *Christ*, he is taken for a sheep, when indeed he is a goat for a time in the same fold with the sheep.

Eccles. 11. 7.

Reasons. 1. Men may be drawne to heare gladly; where faith is not, for illumination sake, or enlightning sake. *It is a pleasant thing (saith Salomon) to behold the light of the Sunne.* There is a great force and power in the light, to draw all mens eyes after it: So is there power and force in the Word soundly taught, to draw mens affections of joy and delight at least for a time. And even naturall men also, who are of quicke apprehension, can rejoyce to heare deepe points learnedly and soundly opened, and cases of Conscience, or questions of Religion soundly discussed, *Matth. 12. 37.* When our Saviour disputed with the Scribes and Pharisees, and put them to silence, it is said, *much people heard him gladly.* No marvell then is it, if supernaturall illumination, (although a common gift) bring men with much joy to heare the Word: For, is it not a joyfull thing to heare of the way of salvation, and of so many promises, and eternall happinesse after this life? Who would not come running, as gladly as the young man, to heare he should be saved, who not liking the conditions, went away as heavily? So, who will not throng and thrust after a pleasing Preacher, or so long as he dwells in Promises? If a Preacher pipe, the prophaneest will dance. But if he come to the Law, oh they can not abide to heare of damnation! and, he hath nothing but damnation in his mouth, I will not heare him.

Temporary
faith raised on
temporary
causes.

1

2. A man may goe thus farre in Christian duties, and be bad ground, by a delusion, and mistaking his owne estate: namely, by a false conception of faith, or an unsound apprehension of the excellency of *Jesus Christ*, and the blessed estate of Believers united unto him. An hypocrite may see what is the comfort of remission of sinnes: what a tranquility and heaven on earth it is, to have a good conscience, washed and sprinkled in the blood of the Lamb: what an happinesse to have free access to God in prayer, to live with God, and enjoy him here below. But he sees it in others not in himselfe: and he will goe a great way to have part in them, and lay out something for them: but he will not be at so much either cost or paines for them as they are worth, and as he must pay before he have them.

3. A man may be carried a great way in temporary faith, for temporary causes, & self-respects: which respects as they fail, so also must his faith & hopes.

One is curiosity and novelty. A new Preacher, or some newe strange matter, never heard of before, drawes a number of men to heare gladly: And now they profess they will keepe their Church, and not misse. For they never goe, but they know that they never knew before. So the

Athenians

Athenians (*Act. 17. 20.*) will heare *Paul* preach, and enquire the meaning of his doctrine, because they say, *he brought strange things to their eares*, and their life was to *heare and tell newes*. But Athenians growe weary both of that matter and man, who ceased to be new. And unthankfull Israelites, when Manna first commeth, admire it, rejoyce in it, feed upon it, grow strong by it: Why? Because it is a strange kind of meat. But afterward they mur-
mure, and loath it, because not new, though it was every day new.

A second selfe-respect, that may make a man diligent in the meanes is pride and conceit. They desire knowledge, and rejoyce to get it, not to edifie themselves (which were wisdom:) nor to edifie others (which were charity:) but that themselves may be knowne to be some body, (which is meere vanity.) If the world honour the profession of the Gospell, they will share in that honour. If it will credit them amongst men to professe the Gospell, and live according to it outwardly, they will do it. *Judas* himselfe can fashion himselfe outwardly to the holiest Disciples. A pharisee can fast and pray, and give almes, to be seen and praised of men. Many Pharisaicall Protestants can play on both hands, or (as we say) fast and loose: In some company can speake good words, commend good men, speake of some good notes of Sermons, confesse and condemne many of his own courtes, and take hold on the better end of the staffe: But the same man (as if not the same man) in another company can be as loose, as scornful, and apparently hateful of goodnes as ever before.

A third self-respect is worldly profit. So long as men may hope to be gainers by Christ, so long they will follow joyfully as the Jewes after that Christ had fed them with bread he could never be rid of them, but they followed him from place to place, but neither for his Doctrine nor miracles, nor for himselfe, but because of the loaves, *Joh. 6. 26.* Profit and preferment will make a man heare diligently, professe openly, preach painefully, at least till the preferments or profits choke both Preachers and Professors. But Christ if he bring no loaves, shall faile of much of his company. How farr did *Demas* go in his profession, that the Apostle *Paul* reckons him among the Saints who failed the Colossians, chap. 4. 14? but all this was for some preferment, which when he had got, *Paul* changed his note, *Demas hath forsaken me, and embraced the present world.* If ever the complaint was just, it is now of Christians. *All men seeke their owne:* and as *Augustine* in his time complained, *Vix queritur Jesus propter Jesum*, Scarce any seeke Christ for Christ his sake. But our wisdom will be to seeke Jesus for Jesus, that is, salvation. Seek him for that end he came into the world; not to make thee rich in the world, or heire of the earth, but, to enrich thee with grace of justification, and of sanctification, & make thee heire of eternall life.

So much of the third Reason.

4. God seeth it fir, that hypocrits should go thus far in the way of salvation, and yet fall short: 1. Because he will have his own wayes justified, and allowed by his very enemies: Even they shall give him witness, both by word and deed, that it is the best way, though they cannot hold it. 2. Hereby he cuts off all cause of judging others before the time. Thou canst not judge betweene a sheepe and a goat: onely the chiefe Shepherd can. 3. Seeing it befals reprobates to be esteemed and goe for good Christians, and be so like as none can discern them, he will have us hereby take occasion to judge our selves, what ground we are, and goe to the balance of his Word, and make just tryall whether we hold weight, or no, whether we be sound, and differenced by true markes of Christianity from apparant Christians.

Vse. How may this doctrine daunt and terrifie many of us, who take our selves to be in good estate, when yet we are not comparable to this bad ground? whom yet if we come short of, we must needs come short of salvation, If

Numbers
come short of
many that
come short of
salvation as in
4 instances.

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the ground that goes thus farre, shall be damned, what damnation abides such as come not halfe way with them? More especially:

1. Do we see a stony heart receive the Word speedily and hungrily? See we here a carelesse ground and heart swift to heare, and painfull in travell to get the Word soundly taught? What then shall be come of us, that are in no readinesse, make no haste to receive? to whom the small time of an houre in a weeke is tedious, while we sit at our ease. Shall forward Hearers be condemned, and the backward in hearing approved?

2. If we see some that attend the Word, love it, and find sweetnesse in it, yet shall be kept out of heaven; how can condemners, railers, perfectionists, (notwithstanding they heare) hope to get in, where many that have attended, remembered, and marked, yea, and come to a great measure of knowledge by it, shall be shut out?

3. If we see in our Text, that many who are much affected with the Word, who have received the same with joy, and delighted many times to confesse of it by day, and meditate of it by night: (for who will not speake and think often on that which joyes his heart?) if (I say) we see here a rocky heart, relenting and rejoycing at the Word, yet shut out of heaven; what may we thinke of many of our drowsie Hearers, who are no more moved, almost, than the seats they sit on, or the stones in the pavements? They are not terrified by denunciation of all the judgements of God which are their owne portion: not comforted with promises, though they falsely conceive them their owne: but as the froward Jewes, Mat. 21. 17. are like froward children: whether they be piped or mourned unto, they be all one, moved with neither.

4. See we in our Text a great many, who grow up by the Word, and by their delight and diligence are furnished with a great measure of knowledge (that they can fruitfully confesse of the Scriptures, they can try Doctrines by Scripture, and judge betwene truth and falsehood, yea they are growne up to a glorious profession, with much zeale and forwardnesse: and not onely so, but to such a reformation as they seeme thoroughly sanctified, make much of Ministers, and be at cost to any good purpose, and as forward as any:) and yet with more than all this be bad ground, and reprobate? Alas! what then shall become of a multitude of our carelesse and forgetfull Hearers, of our brutish and senselesse Hearers, who are resolved to remaine so? What of those barren hearts, whose fallow grounds the Lord hath plowed up, sowed on them the seeds of eternall life, watered them with continuall dewes of heaven, and lookes for the fruites of obedience, but reapes onely tares and cursed fruites of ignorance, wilfulnesse, opposition of sincerity, scorne of his faithfull Ministers, and condemning of his grace offered unto them.

Oh my brethren! if ever you were serious in any thing concerning your good, thinke seriously of this one point. And if God ever made me able to speake to your hearts, Oh that I could carry this point in, and teach the hearts of you all! Or rather let the Lord, who made your hearts, take this his own honour, and speake so as they may heare: That numbers of you come short of these bad Hearers, and that multitudes of reprobates in the day of the Lord, shall rise up in judgement to condemne many of us, who never receive the Word so readily, so hungrily, so painfully, so joyfully, so fruitfully as they have done. That numbers of cursed cattis shall be able to say more for their owne salvation, than numbers of us: They shall be able to say, Lord, we have spent many a mile to heare thy Word; we have carefully attended, marked, remembered, meditated, conferred, and applied it: It was our joy and delight to gaine the knowledge of holy things, and to our knowledge we joyed zeale, forwardnesse and reformation: We professed thy name, suffered many things for our profession, loved thy House, revered thy Ministers, and would have parted with our eyes to have done them good: Also we were liberal

to the poore Saints, and to other good purposes. Canst thou say thus much for thy selfe? If thou canst not, thou comest behind a Cast-away: If thou canst, thou art not yet before a Reprobate: And, if he that cannot say more, shall never come to heaven, how shall he come there that cannot say halfe so much? Why should we not hence shame our selves, that Reprobates, and such as heaven shall be shut against, are so farre before us? Can we have comfort or hope in such an estate as is outstripped by hopelesse and damned hypocrites?

Object. What, doe you meane to drive us all to despaire? Is this the way to teach us the assurance of our salvation, to which you so often call us? Can we be assured by such a desperate and uncomfortable Doctrine? This doctrine freed from exceptions.

Ans. 1. This Doctrine seemes harsh and uncomfortable to such as faine would presume of a good estate, but have no good cause, or ground. Such as would hang like *Meteors* in the ayre, between hope and doubt, leaving the assurance and good evidence to such as care for it, are by this Doctrine discarded and disappointed: And yet not driven to despaire by it, because God hath appointed a meanes to draw them out of the danger and despaire of their present estate, by Jesus Christ, and the sincere embracing of the meanes of salvation and assurance. Luke 12. 29.

2. This Doctrine directly intends the most assured comfort and consolation of Gods children, which will hold out in the day of tryall, because it enforceth the Christian to soundnesse in his course, and to run his race of Christi-anity *not as at uncertainty*, 1 Cor. 9. 26. which is indeed most uncomfortable. It forceth him to diligence in proving himselfe: and suffers him not to stay where bad Hearers doe, but to goe further, even so far as they cannot come.

Use 2. Seeing many shall seeke so diligently to enter, and shall not be able, Luk. 13. 24. let us seriously examine our selves, and prove, whether we goe beyond the scantling of Reprobates in hearing. We see how many great things they attaine unto, who by them never attaine to eternall life; and many hope to attaine eternall life, who never attained such gifts as many wicked men have. But for our assurance of salvation, let us fit our hearts to the bottome, and gage these hollow vessels; and not content our selves in any of these gifts, till we can say in truth, *Herein I goe beyond a Reprobate, never could hypocrite attaine this.* A serious examination whether we have gotten beyond hypocrites in four things.

Here for our better furtherance in so weighty a businesse, I will enter into a more speciall examination of these four things. 1. Of desires. 2. Of illumination. 3. Of joy. 4. Of growth by the Word. In tryall whereof we shall the better judge of our owne soundnesse.

I. Examine thy desires after God and his Word, in these particulars:

1. In the *ground* of them: Then onely are they gracious and acceptable, first, when thou hast proved and discerned that the doctrine is of God, and yeilded not to it in any other respect, but as to the authority of God: And secondly, when thou hast prized the thing desired, above all that may be compared with it, and so taking thy heart from all other things, bestowed it only on it as the chiefe good. This an hypocrite cannot doe: He may attaine a desire, but it is altogether ungrounded. This stony ground desirer, and receives the seed immediately, indeed too hastily, (the desire being an *heritage basely gotten*.) Either out of simplenesse, and levity, and lightnesse in be-lieving, as Prov. 14. 15. *The fool beleeves every thing*; and they yeild pre-sently, without any good warrant. Or out of policy and warinesse, for indi-rect and present respects, they so consent to the truth, as that they are as ready to consent to error, if it be delivered with any shew, or urged on them by superiours. The wind drives not the clouds about more usually, then are these windy Professors with winds of doctrine.

This therefore thou must doe in the first place: Looke that thy desire be thus soundly grounded. It was the commendation of the Bereans, that they received

I. In holy desires. For, 1. their ground
Two notes of soundnesse,

Acts 17. 11. received the Word with all readinesse, but so, as they searched the Scriptures, and knew them to be so. And let us doe in our way to heaven, as Peter in his way to Macedonia, Act. 16. 10. After he saw a vision, he immediately prepared to goe into Macedonia, being assured the Lord had called us unto them.

2. Their matter, which is two fold. 2 Examine thy desires in the matter of them: which is two fold: 1 In respect of God the chiefe Good: 2 In respect of the Word, the meanes to it.

For the first. An hypocrite may desire happinesse, as Balaam, for selfe-love; but properly desires not the love of God for it selfe. See therefore that thy desire be rather of reconciliation than salvation: rather to glorifie God, than be glorified of him: esteeming the light of his countenance better than life it selfe. This is a pure and holy desire after grace and favour, above all things.

2 For the second. 1 Thou must desire not the Word so much, as God in his Word: seeke after the living God in his Ordinances: love him in the Word, who there shewes he loved thee first. Many professe love to the Word, who love not God. 2 Desire the Word of the Kingdome for the Kingdome sake. For an hypocrite may desire the Word of the Kingdome for feare of Hell.

3 Desire the whole Word. An hypocrite may desire some part of it: the promises affect and ravish him, but the conditions are distastfull. Gods indulgences and recompences please him wonderfully, but restraints and impositions are burdensome and tedious. Therefore see thou desire the conditions as well as the promises, and love the work of the Word as well as the wages; yea, if there were no wages: So cannot he.

3. Their ends. 3 Examine thy desires in the end of them: thus: 1 An hypocrite may desire the Word for Science sake, not for conscience; to puffe himselfe up, not to humble himselfe; for discourse, not for direction. If thou desirest the Word to learne selfe-deniall, to yeild conscionable obedience in all things, and to take the constant direction of it, as Israel by the pillars in all their journeyes, thou art beyond any hypocrite. 2 Hypocrites may desire the Word to be like the children of God in happinesse, but not in sincere obedience; to meet them at the end, and be saved, but not to joyne with them in the meanes; or, if they doe joyne in the meanes, it is by starts and fits for most part, and unconstantly. See thy desire be to keep the way, as well as the end of it, though it be all strewed with crosses; and be as desirous of the meanes as of the end: Especially desire the Word as a constant light, direction, comfort, and strength: For such are the grones and desires of the Spirit. An hypocrite likes Heaven well, but not the way to Heaven.

4. Their companions, six. 4 Examine thy desires in the companions and qualities of them. One is sense of want: They proceed from a bruised heart, and as in the Converts, Act. 2. 37. and the Jaylor, chap. 16. 30. True desires are the breathings of a broken heart. Another undivided companion of them is the Word: they alwayes set a man forward to the Word of the Apostles, to be instructed by them: as in the former examples: whereas an hypocrite will comfort himselfe, and rest satisfied without the Word, in blinde ungrounded hopes. A third is vehemency and feryecy: they must not be light or slight desires, but a vehement thirst, as Sampsons, almost ready to dye; as the Hart chased pants for water: an hunger that would breake stone walle, and contemne fire and water, even the utmost perils: more eager than any worldling can desire silver and gold. Hypocrites have desires, but faint, not so earnest within as they seeme to be. A fourth is the good affections that attend it: as an earnest desire to repent, to reforme both the heart and life, to abstaine from lusts, to keep a good conscience before God and man in all things. A fifth is constancy: as a thirsty man desires drinke till his thirst be quenched: as Hamiab for a child, till she had one: so is the Christians, till Christ be formed in him, and then

then to be still knit neerer unto him. An hypocrite may desire by starts & moods, as Pilate desires to know what is truth, Joh. 18. but stayed not to know it. He desires the good things of the Kingdome, but they are held at such a rate as deads his desires; as the young man: They are cooled and quenched before he attaines the thing he seemed so earnestly to desire. Do thou see, that thy desire be sanctified before thou get the thing desired, even Christ and his merits: The more true taste thou gettest, the more earnestly thou wilt desire him; no rate will be too deare; all things will be drosse and dunge in comparison of him. The sixth, or last is, *grow in desires and endeavours*: Spiritual life staves not in beginnings, but riseth to a great measure of liveliness: as a grain of Mustard-seed. 2 Pet. 3. 18. *Growe in grace, and in the knowledge of our Lord Jesus Christ.* 2 Cor. 13. 11. *Be perfect, desire perfection.* But an hypocrite faints in his desires: the labour of using meanes is soone (if not quite given over, yet) lessened and abated.

Get these desires of the Word, thus qualified, for the ground, matter, end, and companions of them, and then know to thy comfort, that no Reprobate ever came so farre: no bad ground attaines such desires. Thus of the first instance.

II. Doe we heare, that hypocrites who shall never be saved, attaine a great measure of illumination, and the knowledge of the mystery of Christ, where- by they discern and approve of the truth in Jesus Christ, refuse and reprove errors both in judgement and in practise, and having escaped such as were wrapped in errors, yet are entangled againe, and overcome, whose latter end is worse than the beginning? Then be carefull to try thy knowledge and illumination, whether it be got beyond the illumination of hypocrites or no: in foure particulars.

1. In the matter of it: thus: 1. An hypocrite may know the story of Christs death and resurrection, and the merits of them: but never did any hypocrite know the vertue and power of his death and resurrection, as the Apostle Paul desired, Phil. 3. 10. *Object.* Why, did he not know it, and preach it before that time? *Ans.* Yes, he knew well the death and resurrection of Christ, as also the vertue and power of them: but he would feele in himselfe that power, more and more, standing in the death of sinne, and the life of righteousness. This experimental knowledge farre passeth the *theorie*, and is the knowledge but of a few. 2. An hypocrite may know in generall, that Christ is a Redeemer, and discourse excellently of the manner, meanes, and end: and this swimmes in the braine. But there is a particular knowledge, with application, to say with Ioh. I know my Redeemer liveth: and Paul, — who gave himselfe for me. To this never Reprobate came: if he could speake it, he knew not what he spoke; he knowes and speakes onely in grosse. Therefore see thy knowledge be distinct. 3. An hypocrite may know Christ as God hath described him in the Scripture, but not as he is made of God unto us *wisdom*, and righteousness, and sanctification, and redemption. He may know him by hearing and reading; as the Samaritans did Christ by the womans relation; but not by his comfortable presence in his heart. Hypocrites may know him as he is in himselfe, the Sonne of God, the Saviour of the world, and as he is an head to others, but not to themselves an head or Saviour. See thy knowledge be not knowing onely, and contemplative, but a knowledge passing knowledge, and proceeding to feeling; as that of the Samaritans, when themselves had seene and heard Christ.

2. Examine thy knowledge in the end of it; both in respect of thy selfe, and God, and thy brethren. 1. An hypocrite may attaine a great measure of knowledge, to informe his judgement, not reforme his mind; to swimme in his braine, not to season his heart. See thy knowledge be a *renewing of Gods* image in knowledge. 2. An hypocrite may know much of God and Christ, but

little for God and Christ: and ayme not at Gods glory, or the honour of Christ, but to puffe up himselfe, and swell against others: so as though it be a true knowledge of the true God, in respect of the object, yet it is false and unsound, in respect of the use and end: onely knowing, to be known to know. 3. Hypocrites may know much in themselves, but little for others, as many content themselves to be counted great learned men, but no man: the better for all their profoundnesse; it is so farre to the bottome, that it cannot be come by. Sound illumination edifies, and is communicative. The light of grace is like the light of the Sun, conspicuous and comfortable to all eyes: as *Elihu* speaks of himself. Wine in vessels will have vent; so sound knowledge will vent to the family, friends, neighbours, and strangers.

Iob 32. 19.
3 The Com-
panions, four.

Psal. 25. 9.
2

3

4

John 13.

4 The growth

Prov. 4. 18.

III. In Joy.
For,

3. Examine thy knowledge in the companions of it:
1. *Humilitie*: God teacheth onely the humble: and swelling knowledge is carnall knowledge: None knowes God aright, but he that first knowes himselfe: and he that knowes himselfe aright, cannot but be humble. 2. *Love* of the brethren: 1 Joh. 4. 7. He that loveth not, knoweth not God: that is, powerfully and effectually: for, from love of God, flowes love to his Image. 3. *Constant hearing*. 1 J. h. 4. 6. He that knoweth God heareth us. And the Spouse saith, It is the voice of my Beloved, Cant. 2. 8. Sheep will hear the voice of the shephard. 4. *Practice*: 1 Joh. 2. 3, 4. Hereby we are sure that we know him, if we keep his Commandements: He that saith, I know him, and keepeth not his Commandements is a lyer, and the truth is not in him. An hypocrite may know idly and unfruitfully, but never produceth his knowledge into sound practise, which is universall: Tit. 1. 16. They professe they know God, but in their deeds denie him: Whereas all sound knowledge is practicall. If yee know these things (saith our Saviour) blessed are yee if yee doe them. And to such as know abundantly, so as they be able to preach powerfully, but joyne not practise to their knowledge, though they professe they know Christ, yet shall he professe he never knew them, Mat. 7. 23. Depart from me yee workers of iniquitie. Therefore I say unto thee, as David said to his sonne Solomon, 1 Chron. 28. 9. Know the God of thy Father, and serve him. Be not a follower of Christ, except thou be a friend, John 15. 14. Tee are my friends if yee doe what I command you. And consider these two things: 1. Knowers and not doers, shall be beaten with the more stripes, Luk. 12. 47. 2. Only doers shall enter into heaven, Mat. 7. 21.

4. Examine thy knowledge in the growth and continuance of it. First, see it grow: Grow in grace and knowledge, 2 Pet. 3. 18. But this growing is not in the understanding onely, but in feeling: And here an hypocrite failes. Secondly, see thy knowledge continue. An hypocrite may know much, but it is as a lightning, a flash that soone vanisheth. His knowledge may light him a little way, but lasts not to set him thorow to the Bride-chamber. For hypocrites being children of darknesse, as their light for the present is mingled with much confusion and darknesse, so it ends in darknesse. If thy knowledge be sound, it is like the light of the Sun that shines more and more till perfect day.

Looke that thy knowledge be thus qualified, for the matter apprehending not the story, but the vertue of Christ; not in generall, but with speciall application; not as Christ is in himselfe, but as he is to thee: And to the end that it be as well for God, as of God; that it renew the mind as well as the understanding; that it be for others as well as thy selfe: And for the companions, that it be attended with humility, love, hearing, & practise: and lastly, that it grow and continue: Now it is beyond all knowledge of hypocrites: and now thou maiest comfort thy self in thy illumination. So of the second instance.

III. Heare we from the Text, that a man who shall never come to heaven, may receive the Word with joy, taste of the heavenly gift, have some apprehension of the excellency of Christ, some sight of Gods favour, some sense of grace in his heart, some worthy gifts of the holy Ghost, and

shall sorrow, and the world shall rejoyce, but your sorrow shall be turned into joy. Let righteous souls be vexed with the unclean conversation of the Sodomites, 2 Pet. 2. 9.

2 Holy graces, five.

Secondly, There are certaine holy graces attending it:

1. *Humility*: It issues from true humiliation in the sense of his owne infirmity. The joy of an hypocrite is proud, because he sees not sinne, or not all sinne: and promiseth, and assureth that to it selfe which the Word doth not.
 2. *Regeneration*: The joy of an hypocrite is a joy of illumination; not of regeneration; as a man rejoyceth in the light and light of the Sunne, but not in the sense of comfortable heat, quickning, and reviving by it. The one rejoyced to heare of a Pearle, the other to have it.
 3. *Faith* attends the joy of the regenerate: therefore he is called the joy of faith. The hypocrites joy is a joy of affection, not of faith. He rejoyceth to conceive of rare novelties, and deepe mysteries, but not as deeply rooted in himselfe.
 4. *Righteousnesse* attends it. An hypocrites joy is alwayes joyned with the raigne and delight of some sinne. See thy joy take righteousnesse for his companion, and disjoyne not them whom the holy Ghost hath joyned, Rom. 12. 17. Know, if the love of one sinne raigne, if the joy marre not the taste of carnall joys, if it thrust not downe the cult of the love of the world, yea, if it inhibit not the relish of earthly delights, thy joy is unsound.
 5. The last grace is *Consistency* & continuance: it is an everlasting consolation, 2 Thess. 2. 16. And of this joy Christ hath said, Year shall rejoyce, and your joy shall not take from you, Job. 16. 22. Yea, this joy encreaseth according to the encrease of grace, and continuance of the mercies which hold in adversity, in persecution, in life, in death, and is most unspeakable and glorious in heaven. But the joy of hypocrites is a blasse at first, and soon out; it is suddenly and irrecoverably lost: a little persecution or sorrow turneth it into sorrow and heavinesse: but at their death, when afterward, not a sparke remains. So as Job said truly, The joy of the hypocrite is but for a moment.
- 1 Pet. 1. 8. If thou hearest thou from the Test, that a wicked man may grow up, and rise upon a faire degree of profession, and reformation? yea, that a hypocrite may outwardly performe all that true Christians can doe, and lead his life so seemely, so innocently, as how-ever he shall never come to heaven by it; yet his paines shall be less in hell; what it shall be easier for some than for others. Hearest thou this? Then what great need is there, that every one of us, who would not at length prove a reprobate ground, should try our growth in our profession and standing, not contenting our selves with a forme of godliness, (which now goes for good Christianity:) denying the power of it.
- 1 The root. Examine thy growth from what root it is: two wayes.
- John 3. 8. First, an hypocrite springs from no root but onely the old Adam, and what severall of Job (saith Christ) is left. But sound growth in profession or reformation, is from a new creation, the planting of the Lord, transplanted out of the old stocke of old Adam, and new rooted into the second Adam by spirituall regeneration, and from this Root all acceptable growth riseth, according to our Saviours speech, First make the tree good, and the fruit shall be good.
- 2 The fruits. Secondly, all the growth of an hypocrite is from an heart which at best is stained with some evill; but never changed into good. But sound growth is from an heart renewed, a soule mortified, a heart true and good conscience, 1 Tim. 2. 3.
- 2 The fruits. Explain thy self in what fruits thou growest. The best fruit of an hypocrite is in external things, & by external things. As first, by education he may grow in civility,

civility, and in moral vertue, which many think religion enough. This was the righteousness of the Heathens, of the Scribes and Pharisees. Secondly, by the meanes of salvation he may grow to an externall holiness. v. c. he may grow in knowledge, in hopes and confidence, in zeale, in many outward seemly duties, and rest in these, or in some other things instead of some inward graces, which would better bestead him.

But a sound Christian, because he knowes that without faith nothing is pleasing to God, lookes especially to grow in faith. And knowing that pure love must flow from faith unfained, he seekes to grow up in fervent love of God, of his Word, of his Image, of his children, and all holy things. And because humility is the foundation of all good graces, he layes a good ground there, and builds all upon it. And because he cannot be zealous as *Jeſu*, who still followed the vile finnes of *Jeroboam* his father, he growes most in most inward hatred of his most inward and secret corruptions. Thus whereas a barren tree staves in leaves and shewes; he, as a good tree, growes to bring the best fruits, even the best, and most sound, and shining graces.

3. Examine thy selfe in what measure thou growest. A sound growth is filled with fruits of righteousness, laden with the fruits of the Spirit: *Joh. 15.8.* Herein is the Father glorified, that yee bring much fruit. And sound growth is in every part, in every affection, and in every grace. But the growth of an hypocrite is two wayes peccant: 1. It is delicate.

2. Is it partiall. It is delicate. He will professe and reforme so farre as he list, but will keep a brothers wife, or spare some *Aggs*, or hold some sweets morsell under his tongue. He may, and will amend many faults, but some one or other he reformes not, nor will reforme. Whereas, were the growth found it would conscionably respect all the Commandements: it would somewhat reforme all sins: it would strive to be unblameable in spirit, soule and body, *1 Theſſ. 5. 23.*

Again, it is partiall, and so the hypocrite deceives himselfe two wayes: 1. Sometimes he growes in the profession of faith, not in the grace of faith, as it is noted by Christ of certaine Disciples, that they believed not, *Joh. 6. 64.* Many pretend faith, when they are without feeling, without application. 2. Sometimes on the contrary, he rests in a supposall of faith, without the profession of faith: Now his policy is his Religion. Against both these deceits, see thy faith and profession grow alike, and be able to say with the Prophet, *Psal. 119. 10. I have not, therefore I spake:* and with the Apostle, *We cannot chuse but speake what we have heard.*

Indeed sometime the child of God may have faith in the heart, and not profession in the mouth, but that is either in the beginning of grace, as *Nicodemus*, or in tentation, as *Peter* for feare, or Gods desertion, till Christ looke backe againe.

4. Examine thy affection in growth. Growth in grace is unlike the growth of nature. In nature, the more a thing growes, the higher it is; in grace, the lower; the further thou growest, the more humble thou art. And why? 1. Because no grace out-growes humility, which is planted before any other. 2. He that is more growne, sees more cleerely his want of growth, and is humbled in his want, as the poore man, *Mat. 9. 34. I beseege, Lord, helpe my unbelieve:* and as the Apostles, *Luk. 17. 5 Lord, increase our faith.* 3. This spiritual poverty keeps him hungry, & he will grow still till he be best at last.

Contrariwise, unsound growth sees not his unproficiency in growth, and so is proud of that he hath, and quickly growes to satiety and security, and thinkes himselfe growne farre enough.

5. Dost thou continue in growth, even in opposition & to the conclusion? As,

1. Dost grace grow against nature, when nature pleads peace and profit, & perswades it is no

wisdom to be meddling, when flesh and blood saith, *Master give thy selfe?* This is a signe of soundnesse, when nature takes one part, and the Word another: now the Commandement prevails: for an hypocrite abides no thorow mortification. 2. Doth thy faith grow against thy feeling? An hypocrite may be perswaded of Gods favour for the present, while he feels a flash and sudden gleame; but if that flash be gone, his faith is gone, because his feeling is. But faith is sometimes at defiance with feeling: *It is the evidence of things not seen:* and will hold his perswasion against sense. If Iob feeles God killing him, his faith will trust in him: And Abraham will hope against hope, Rom. 4. 18. 3. Dost thou grow in this frozen and wintry time, so stormy and blustering against sincerity? Dost thou flourish like a green Bay-tree, in the winter of this age, in want of encouragements and example? This is necessary. For an hypocrite may seeme to grow in the Sunne, and peace of the Gospell, but hardly shares in the scorne and contempt of it. Some selfe-respect may hold him in a while; but he hardly growes in the want of Discipline, and in termes of liberty. Lastly, dost thou continue in growth and fruits? A whistling wind makes rotten fruits come tumbling downe, though they seeme beautifull: so is tribulation to glorious Christians, it makes all the fruits of hypocrites fall off and come to nothing. But in sound growth of grace, not so much as the *leaven* wither or fall off, *Psalm. 136.* because there is a continuall supply of moisture of grace, a Well flowes in his belly to eternall life. Iob for all his tryals will persevere in his uprightness. And if Satan shall winnow as wheat, Christ shall pray that thy faith and fruits fall not. These are sure notes of trial, whether our growth be sound and gotten beyond that of hypocrites noted in the Text. It stands us all in hand to try our selves, whether we be sound in faith; and not to content our selves with profession, or outward reformation. If Reprobates be before us, where is our comfort? what our portion? If Herod beare, and be damned; if he do many things, reverence Iob, and the like; and thou beate not, reforme little, or nothing, containe the means, &c. what canst thou think will become of thee? Lastly, what comfort can it be to come behind the divell, who beleeveth and trembles; or Judas, who confesseth his sinne, makes restitution, and seems to be gracious?

Dolefull successe, with the cause.

It withered away, because it lacked moisture.

HAVING spoken of the successe of this seed cast into the stony ground, in the commendable hopes it gave in the beginning: now we proceed to the lamentable and dolefull successe in the conclusion; with the reason of it, both in the words now read unto you, 1. *it withered away.* 2. *Because it lacked moisture.* But that which our Evangelist here shortly setteth downe as the reason of this withering, we have more at large in our other Evangelists, who being laid together, afford us causes in this order:

Some are	{	Inward :	1. Positive: hardness, stoniness.	1. Moisture in text.
			2. Private, want of Persecution, Match. 13. 21.	2. Earth, Mar. 4. 5.
		Outward :	3. Temptation, Luk. 8. 13.	3. Rom. 7. 6. Ibid.

What withering is,

First, of the withering of these glorious Professors, then of the cause iniqu. This withering is a falling away, but not all at once, but by little and little, as a lease loseth his greenesse and flourish, and withers by degrees. For the word implyeth the manner of their falling. Neither is it a falling away in part, or for a time, as the Disciples, and Paul in the time of Christs Passion:

Passion : but a *finall* falling away from all their graces : from which falls is no returne or rising. And therefore neither is this a withering of persons truly justified, or a fall from justifying faith, which never had, (as Papists would have us believe) but from temporary faith of hypocrites, as the Text is most plaine, calling them *πρωτοιμαρτο*.

Here consider foure things : 1. How men wither away in grace. 2. The danger of withering. 3. Notes of a man withering. 4. The Use and application of all.

For answer to the first : Men, even great Professors in the Church, wither foure wayes : 1. In judgement. 2. In affection. 3. In practice. 4. In the use of the meanes.

In *Judgement* : when they fall from the grounds of sincerity and truth, whereof they were once perswaded : as many who decline, and for by-respects are carried from the truth which they once embraced : such as *Demas*, who forsooke the truth, to embrace the present world. Thus did the Galatians wither, and by little and little fell to another Gospel : At first in part, and through weakness, afterward in whole, and by obstinacy. Such were *Hymenæus* and *Philetus*, who once held the truth concerning the doctrine of resurrection, but in short time erred concerning the faith ; saying that the Resurrection was already past, and destroyed the faith of many, *2 Tim.* 2. 18.

As this was prophesied of these latter ages, so our eyes have seene the same abundantly verified in numbers, who in these latter times have departed from the faith, and given heed to spirits of errours, and Doctrines of Devils, *1 Tim.* 4. 1.

I will not speake of such learned men, as in *Queene Maries* dayes fell from the truth of the Gospel, which themselves had professed and defended ; such as *Bonner, Gardiner, &c.* But numbers now in this Light are declined, and darkned in comparison of their owne light. As for example : 1. Our Doctrine a long time hath bene, that our iustification is by faith onely, without workes naturall, morall, yea or of grace ; according to the Scripture, *Rom.* 3. 28. But how have many withered in this maine Article, who now will have workes *dipt* in the blood of Christ, come into the matter of iustification ? so that Christ is but halfe a Jesus, halfe a Saviour. 2. The common judgement was, that Gods election and Reprobation are absolute, depending onely upon Gods will and pleasure : according to the Scripture, *Ephes.* 1. 4, 5. But how generally are men withered, and gone from this truth, as if their wits were now to be refined by *Arminius* ? concluding them to be conditionall, depending upon mans willing or nilling to receive the grace of God. How doth the Doctrine of universal Redemption and grace creep abroad every where as a Gangrene ? teaching, that effectuell and sufficient grace is offered to all and every one, by which they may repent and beleve if they will. 3. The received truth was wont to be, that the Pope is *that Antichrist*, and Rome Babylon, (as the Jesuits themselves confesse :) and therefore we have done well to separate from them. How many are withered from this truth, and are loath the Pope should be *that notorious Antichrist*, but the Turke rather, (who never yett sate in the Temple of God ?) and have devised a new Rome or Sea for him, onely discovered by Popish Geographers. 4. The common judgement heretofore was, that Christ is present in the Supper sacramentally to the faith of the Receiver. But now many are withered, and now Christ must be present there, after a manner not to be questioned or disputed. 5. The common judgement of Protestant Divines was, that our Religion differed from Popery in substantiall and essentiall points. But many are gone from that, and now we differ but in circumstances, and their needs but a small modification in most points betwene us : An English, yea, or a Popish *Cassander* might bring us together ; though heaven and earth shall come as soon together as these two Religions agree in the fundamentall.

Time

1. Men wither in the Church, 4 wayes. 1 In judgement.

Gal. 1. 6.

Instances of Apostacy, or withering in sound judgement.

1 Opera sanguine Christi.

2

3

4

5

Time would fail to speak of the generall withering in judgement, in the doctrine concerning the strict observation of the Sabbath, which some think alterable and observable at the will and pleasure of the Christian Prince; though it were written by Gods owne finger in Tables of stone, as no alterable Law was. So concerning Christs locall descending into hell, in his soule. Concerning the restoring of *Articular confessions*, with separating some abuses onely in the manner. Concerning the needlesse of so much preaching, as if the honour of the Ministry were, to thrust downe the exercise of it. And lastly, concerning a mans falling wholly and finally from Grace, who is truly justified and sanctified.

Thus are numbers of men tossed with the waves of contrary doctrines? of whom the truth is yea and nay, now this, now that, according to their occasions: now they are resolved, now unresolved.

2 In affection. 2. Men wither in *affection*, falling from their first love, from the heat and zeale for God and goodnesse, which once they had: As old men that are withering, grow cold and chilly, abated of their vigour, which they had in their state and strength. How have many, who seemed once fervent in spirit, and most forward main-mainers of Religion, now cooled their affection, and come to a state of indifferency, if not of neutrality; and framed themselves to such a moderation, as will just serve the scantling of the time, the Law, their owne profit, preferment, and reputation? Yea, some that are fearfully gone from their first love, commended their owne wisdom in it: they were (they say) forward and foolish in the heat of youth, to speake against this or that; but now they see their errour, and admire their present staydnesse, and the golden meane which they have attained: till all affection to goodnesse, be expiring and gasping. Some that formerly were *Zebrus, vivumus*, burnt in spirit against superstition, profanenesse, Oathes, Sabbath-breaking, &c. are growne key-cold: the sway of times hath been as water cast upon the coales of their affections, or in somehath been as bellows to blowe up an anguish and distemperd heate for the contrary. Some that have given the right hand of fellowship to godly brethren, and have taken them into their bosome, for the Image of God and his graces, can now look aquint on them, and dis-affect them, as men too farre on the right hand: whereas, they being in the same way they were, these be gone no further from them than from themselves.

3 In practice. 3. Great Professors wither in *Practice*: as the Galatians, chap. 5. vers. 7. did *runne well*, but something letted them, and cast them backe. Have not many made themselves trespassers, in destroying what they seemed to have builded? How have our Schooles, and Pulpits, yea, our owne Injunctions rung out against non-residency, condemning it as *res in se sãda, deo odiosa, Ecclesiã pernicioſa*? But now who sees it not safer to be a Non resident, than speake against one? Who sees not, that if we commend the conscience that brookes not polygamie in benefices, we are accounted enemies to the Church? how have many begun in the spirit, but end in the flesh; who having escaped the filthinesse of the world, are intangled againe therein, as the dog returning to his vomit, and the Swine washed, to her wallowing in the mire? How many have we observed so strict in their course, that they could endure no sinne, no nor the appearance of evill in themselves or others? They seemed to hate the very garment spotted by the flesh. Now they see many of the same things to be more indifferent, in which men may be more nice than wise. Nay they are growne so strong, as their stomackes (like Ostriches) can digest Oathes, Playes, or prophane and wanton speeches, in themselves and others. Every one sees them withering a pace, but themselves see it not. Lastly, how many out of their love to Religion, were formerly much and often in deare and costly duties for God, for his Gospell, and Saints, as the

the Galatians, who would part with their eyes to doe *Paul* good? But now *Gal. 4. 15.* they can flinke away, except the duty be cheape and easie. If good countenance to Religion, or good words (which are good cheape) will serve the turne, that they will afford; no more.

4. Men wither in respect of *meanes*, which should preserve their gifts and greenesse. Some have made conscience of the Word preached, and tasted the sweetnesse of it, so as nothing could hinder them from hearing all the Sermons they could come at. But now the man is nothing so sharp ser, every straw is a Lion in his way, hee hath not so much leisure as he had, or he hath a greater charge: Whereas indeed he onely hath not the same thirst and desire after Grace in the meanes of it, but rather (as an unthankfull Israelite) loathes the sweet Manna, which at first was so precious. Others were wont to pray much and often, and that with such earnestnesse, as if they had beene right Israelites, who were resolved to wrestle it out with God: but now much of that labour is remitted, the hand growes so heavy and so ready to fall downe, that *Aaron* and *Hur* have much ado to support them. Some were once diligent in instructing their families, in reading the Scriptures with them, in carefull watching over their behaviour, as if they had meant to have gone thorow with *Iosias* his resolution. But now more then halfe the allowance of the family is taken away. *Joel. 24. 19*

Thus as a man in decay casts off some of his traine, and sets himselfe at a lower rate: So, he that is withering in grace, sets downe himselfe in judgement, affection, practice, and diligence in the meanes.

And this is the first generall thing proposed.

The second is the danger of such withering: which we shall clearly see in foure particulars. 1. In respect of God, they are most hatefull, seeing they can finde nothing more worthy forsaking, then the good way, and esteeme every thing better worth keeping than Gods Image and graces. Therefore he stileth them *Dogges* and *Swine*, 2 Pet. 2. 20. and most uncleane beasts which his soul hateth: as in whom his Spirit ceaseth to worke, by illumination, sanctification, consolation, and giveth way to the devill. *II. The danger of this withering in respect of God.*

2. In respect of the Church: they bring scandall to the weake, and the scorn of the wicked upon themselves and all Professors. They wound the hearts of Gods children, who in them are made vile to the world. They open wicked mouthes to speake evill of the way of God. Lastly, they confirme and harden many in their libertine and loose courses. *2. the Church*

3. In respect of the sinne it selfe: none more dangerous. For first, relapses (we say) are far more dangerous than first diseases. Secondly, Satan returning, comes with seven more wicked spirits then himselfe, and so he is for ever held under the power of Satan. Thirdly, this sinne is commonly punished with other finnes; which is Gods most fearefull stroake: to which he seldome gives up his owne. Fourthly, it is in the degrees of the sinne against the holy Ghost, and easily brings a man into that estate, that there may be left no sacrifice for his sinne. *3. The sinne it selfe.*

4. In respect of the judgement that awaits and overtakes this sinne. First, the house not founded on a rocke, must fall, and the fall is great and irreparable, Mat. 7. 27. Secondly, the judgement is certaine, as which is already in part inflicted: The talent is already taken away, and nothing remaines but casting the unprofitable servant into bell-fire, Matthew, chap. 25. vers. 28. *Hebr. 10. 26. 4. the judgement.*

The third generall thing proposed, is, Notes of a man withering in Grace. And these are fix.

1. A resting in a common and generall hope of a good estate, without desire or endeavour to seek markes of certainty, or speciall assurance in himselfe: As a foolish Tradesman hopes his estate is good enough, and beares his Creditors in hand it is so; but he is loath to cast up his books, or come to a particular

particular view of it. No surer argument of a man decaying.

2. An opinion of sufficiency: that hee hath Grace enough: Hee will seeke no more, because hee pleaseth himself in his present measure; and hee that careth not to encrease his stocke, wastes of the principall. And not to goe forward, is to goe backward. Therefore alwayes displease thy selfe in the measure of Grace already received, saith *Augustine*.

3. A comparing of a mans selfe with those that are of lower and inferior graces, or meanes. Our Fathers (say some) were saved with lesse adoe; they heard but few Sermons, and knew not what the precise fashion meant. But what saith our Saviour, Luk 12. 48. *Where men commit more, more is expected?* Others come to Church as others doe, and live civilly and soberly; yea, have as much knowledge as such and such of their ranke, and they hope, as much conscience too; and are not very ambitious to step before others in this course. But for the patternes of Scripture, and the example of Saints (registred for our imitation) they thinke concernes not them, because they cannot be Saints. Here is a marke of a man withering, and growing worse and worse; who will not be drawne beyond them that are but a steppe beyond the worst: because hee scornes the best examples as too singular.

4. A shunning or slighting of Gods Ordinances: a willing excommunicating himselfe from the Assemblies, when hee list. That mans strength is abating, who falls from his meales. Hee must eat, that must live. And the plants that would not wither, must draw moysture daily. Or, if using publike meanes diligently, he neglect private, hee is on the withering hand. Wee cannot have our ruinous hearts stand upright, further then we daily repaire them. The Word and Prayer daily used, are soveraigne meanes to heale daily infirmities. A sound Beleiver, whose leaf shall not wither, is a tree standing by rivers of water.

5. Secret sinnes ordinarily committed, not bewailed, not reformed: and the same, of such as men count small sinnes, lesser oathes, idle speeches, roving thoughts, lashing but against Professors of Religion, expence of time in excessive gaming, company-keeping with naughty and scornfull persons, idlenesse in the calling, or in the Sabbath. If men can runne over these, or any of them daily: and not humble themselves for them, yea, and reforme them, they are withering apace: I feare, such a man will soone come to nothing.

6. Hatred of Gods children, and the way of just men, whether open or secret. How can they keepe their greenesse, who cannot abide the greenesse and graces of others, but can be witty in privy girds and scornes of such as endeavour to preserve themselves from withering? That these are withering, see Psalm, 129. 6. *They that hate Sion, shall be as grasse on the bonse top; which withereth before it come forth.* And (whatsoever many conceive of themselves) this is certaine, If thou avoyd society with Gods people, and be ashamed of them, or fellowship with them in the Gospell; it more perilous times come, thou wilt easily wither, and stand (as *Judas*) with them that apprehend Christ.

Take heed of
withering

Use. Seeing so many great Professors wither away so dangerously, let him that stands, take heed lest he fall, 1 Cor. 10. 12. See we men of so great illuminations, affections, and reformation (as in this stony ground) wither quite away? How necessary then is that exhortation of the Apostle, Heb. 12. 15. *Take heed that no man fall away from the grace of God,* and Chap. 3. 12. *Take heed of the evil heart of unbelief, to depart from the living God.* A necessary exhortation for all: the hypocrite, because he is in danger of small withering, and shall perish in it; and the lesse he feares it, his danger is not the lesse: As also the sound Christian, who, though hee cannot fall quite away, because the Lord puts under his hand, yet by fearing to fall, he avoyds falling; and being fallen, recovers himselfe againe.

Let

Let every godly man look he stand on firme ground : for Reprobates may seem to stand, and be green for a while. Neither let any content himself, that he heareth good Sermons, or that he rejoyceth therein for the present. For as we read, Joh. 5. 33. *John 5. 33.* *John* hearers esteemed him a burning and shining light, and rejoyced in his light, but it was but for a season. And this Text of ours tells us, that many heard our Lord himself, and that with joy, yet withered away : and Joh. 6. 66. Many that had heard Christ, and followed him for a time, as if they had been sound Disciples, (as the Text called them) went away from him, and walked no more with him.

Object. There is no fear, so long as wee bee Protestants, and not Papists ; so long as wee profess the truth, and deny the grosse points of Popery, which cut men from Christ.

Ans. There is a two-fold withering : one in judgement, the other in practice. That in judgement is two-fold : either totall, or partiall. *Total* : when a man departs from the whole doctrine, as they that turn from the truth of Christ, and sup up the whole filth of Antichrist. *Partial* : when a man holds most truths, but departs from the sincerity of it. And this over-
turnes many Protestants, who will neither be Papists nor yet sincere Protestants, but so far judge religion worth holding, as they can gain by it.

Withering in practice, is either in profession, or in action. Thou mayest hold the profession of Religion and yet by persisting in wicked manners, manifest, thou acknowledgest not Christ thy Lord, and that thy self art not of the truth. Doe you think *Demas* cast off the whole profession of Religion, when he forsook the truth, and exchanged it for the world ? Or did the Galatians turn Gentiles, and quite forsake the profession of Christ, when they turned to another Gospell ? Or did the Pharisees, or such as sin the sin against the holy Ghost, wholly renounce the profession of Religion ? Oh then never stand upon profession, but use the meanes to preserve thee from withering in judgement or practice, in whole or in part.

Quest. What be the meanes to keep us from withering ?

Ans. 1. Get sound judgement, to discern the truth from error. And this is obtained in the publike Ministrie. If we would not quench the Spirit, we must not despise prophesie. If we would not fall, wee must be grounded on the foundation of the Prophets and Apostles : by private reading, meditating, and conferring of the Scriptures, which notably begets and confirms soundnesse of judgement : And by prayer, which obtaines the Spirit, who is called the Spirit of judgement. The Lampe failes without oyle : And they that forsake the Assemblies, shall find their light of judgement and understanding to grow dimmer daily, till they be wholly put out.

2. Sound perswasion of the truth thou professest : that thou mayest not please thy self that thou hearest the truth from the mouth of the Preacher, or hast it in thy Bible at home, no nor content thy self that thou hast it in thy mouth or discourse, but that thou hast the experience of it in thine heart. How doth experimentall knowledge fix it self in the soule ? Let a man once taste the sweetnesse of Christ and his merits, he can never be a Papist in the point of merit, but he will detest his owne workes as drosse and dung in comparison. Let a man once come to the experience of Gods favour and love through his Christ, it will be stronger then death, no water can quench it : he shall not hang in a doubtfull suspence of his salvation, or fear finall falling away ; he shall be far from wavering, and much more from withering in these points. Let a man once get experience of the sweetnesse of a godly life, of Gods blessing accompanying it, of inward peace and tranquillity of minde, of safety under the wing of God, and the many priviledges which goe with the carefull watch over the heart and life : This man shall not easily fall from his fruitfulnessse, nor be drawn to such sins as blast and over-
turn others

Divers sorts
of withering.

6 Meanes to
keep us from
withering in
grace.

1 The. 5. 19. 20
Ephes. 2. 20.

Ely 4. 4.

thers by the roots, and that suddenly. Whereas he that holds his Religion, because the Prince holds it, will run with the time, and swim with the stream; the times and winds are not more mutable than he: let the times change but a little, his Religion is withered and gone. Or if men hold holy Doctrines onely swimming in the brain, and attain understanding rather to furnish their discourse, than to guide their course; & want the experience of God, the fence of faith, the breath and motions of heavenly life, in the seat of life, that is, their hearts and soules; they shall easily bid truth farewell, if with convenience they cannot hold it in their judgement, or hold it forth in their practice.

3. Sound affection and love to the truth, upholds from withering in it: when the wise Christian esteems the Pearl worth selling all to buy it. Love any thing better, then Grace thou art gone. *Demas* loves the world better, and easily forsakes the Truth. How many lights in the beginning of their profession, have been extinct by the world coming upon them! The profits, pleasures, and advancements of it, have made them idle, dissolute, almost profane. If thou wouldest avoid that fearfull Apostasy threatened against the times of Antichrist, 2 Thes. 2. 10, 11. then must thou receive the truth in the love of it.

4. Sound conscience: To which is required { 1. Sincerity.
2. Tenderness.

The former, when a man is inwardly a true Israelite, nourishing no guile, no deceit willingly. Never was there hypocrite, but became a withered revoler. The latter fears all sin, checks all sin, even in the least, the dearest, and closest bosome sin. Sound conscience allows not his Master the smallest sin, but deals faithfully with him, and gives him no rest, till he have rid it away: Which is an excellent means of upholding in grace. Whereas an evil conscience makes *shipwrack* of faith; and this blasted and withered *Hymeneus* and *Philetus*, 1 Tim. 1. 19. And a sluggish conscience, which swallows small things, easily grows by degrees to digest greater, and at last falls from all, to recoyle almost at nothing.

5. Sound conversation: fruitfulness in our life fastens our faith, and a barren life hath little stability. Our Saviour (Mat. 7. 24.) shewes, that he is the stable Christian, built on a rock, that beareth the Word of God and doth it. And God useth to recompence practice of grace with increase of grace. No surer strengthening of faith, then by obedience to the faith. Joh. 7. 17. If ye doe these things, ye shall know my doctrine. Psal. 15. ult. He that doth these things, shall never fall. The more thou usest thy Talent, the more thou shalt gaine: as the womans meal in a barrel, the more they spent, the more it increased. 6. Sound fellowship in the communion of Saints: in receiving and communicating Christian admonition, reprehension, counsell, comfort. Every member is made for the good and strengthening of every one. And we are commanded to stir up the gift of God in any: 1 Thes. 5. 11. Exhort one another, & edifie one another. Also to strengthen the weak knees, Heb. 12. 12. Now that we may be the more effectually moved to use these means of not withering, let us consider, 1. That Popery increaseth daily, in all places, in all degrees, and our trial may be at hand, we know not how soon. 2. This withering is farall to Reprobats, befalls them only, and cannot happen to the Elect of God, who cannot be deceived, Mat. 24. 24. 3. Experience tells us, that we may truly say of some great Professours, as Christ said of the fig-tree, *How soon are they withered, and come to nothing!* A manifest argument that the sentence of Christ is out against them, *Never fruit grow on thee any more.*

Motives to
beware of wi-
thering.

1

2

3

Mat. 11. 10.

Verse. 1. 9.

1 Cause of wi-
thering stoni-
ness.

Having spoken of the withering of seed in this bad ground, we come now to the causes thereof, as they are set down by the Evangelists: and first to the inward, and positive cause, *stominess* or *hardness*. It fell among stones.

Doflor.

Hence observe, that the seed of Gods Word brings forth no saving fruit out of an hard

hard heart, or stony ground. Now when I speake of an hard heart, I meane not every heart that hath some hardnesse in it: for so hath every mans heart, e-ven the most softened: but there is a three-fold hardnesse of heart: 1. Totall and finall, as in the wicked and reprobate. 2. Totall and temporary, as in one elect, but not yet called.

Seed of the Word not fruitfull to salvation in an hard heart. Three-fold hardnesse of heart.

3. Partiall and temporary, as in all the Elect, now converted. In the two former, because there is reigning hardnesse, the seed of Gods Word is fruit-lesse, unlesse by preparing one to condemnation, the other to conversion. In the last it is fruitfull to salvation: where the worke of it is daily to abate and mollifie the remaining hardnesse.

Now for prooffe of this point: Psal. 95. 10. The Jewes being hardened in heart, would not know his waies, Zach. 7. 11. They refused to harken, stopped their eare, pulled away the shoulder, and made their heart as an Adamant, Jer. 7. 25. The Lord complains that ever since the day he brought them out of Egypt, he sent all his Prophets, rising early, but they would not heare, not encline their eare, but hardened their necke, and did worse than their fathers, Ezek. 3. 7. The house of Israel will not obey thee, for they will not obey me: the reason followes, The house of Israel are impudent and stiff-hearted.

The reasons hereof arise out of the similitude.

1. Stones resist the stroke, and can endure a great strength of strokes be-fore they will be broken: so the stony heart resists the stroke of the Word: the hammer of the Law, with all the strength and terour of its judgements and curses, do not a whit pierce it: as the Leviathan described by Job, chap. 41. 15. his heart is as the nether millstone, and he accounts iron as straw: the stones of the sling are as stubble to him; he laughes at the shaking of the speare; he will not rise for the sword, or the speare, or the dart, vers. 17. 18. A notable resemblance of a wicked hard-hearted man, as Pharaoh for example; he heard the Word, saw the Miracles, and felt the mighty hand of God; but at the end of every plague, the foot was, But Pharaoh hardened his heart, and would not let the people goe. Of the same invincible hardnesse were Stevens adversaries, Acts 7. 51. Yee stiff-necked and uncircumcised of hearts and eares, yee have alwaies resisted the holy Ghost: as your fathers did, so doe yee.

Tot verba, tot verbera nihil profuerunt Pharaoni.

2. To bring forth fruits of grace and salvation; the ground must be soft, and the soyle must be mellow for the seed. But what way can you make a stone soft? Let the Sun shine, or the raine fall on it, yea cast it into oyle, it is a stone still. So the heart abiding hard, no meanes can mellow or soften it: the comfortable heat and light of Gods gracious Spirit, which changeth other hearts, changeth not this: the raines of the Word, and dewes from hea-ven continually distilled, soften it not: the oyle of gladnesse, or of Gods boun-tifulnesse, which leads others to repentance, mollifies it not.

3. Unto fruitfulness in Grace is necessarily required a change and conver-sion in the ground of the heart. For all hearts naturally are so stony, as no fruit can be expected, no more than from an unstirred ground. And there-fore as the ground must first be rent up with the Plough, to soften the earth, and then laid even by the Harrow and Rollers: So the ground of the heart must be rent up, and cut with the Plough of Gods Law, and laid even again by the Doctrine of the Gospell, before fruits of grace can be produced. AB. 2. 37. The first preparation to fruits in those Converts, was the piercing and pricking of their hearts. But can you cut a stone, what compunction can you worke in it? how can you pricke and pierce it, while the native hardnesse remaines? Hence the Lord by the Prophet Jeremy 5. 3. expressly makes this hardnesse of heart the maine let and hinderer of this conversion and change, which is the first thing in this fruitfulness: they have made their faces harder than a stone, and have refused to returne.

4. Unto fruits of grace is necessarily required moisture of grace, as to the fruits of earth,

earth, moisture in the earth. But what moisture is in a stone? A stone indeed may be moist on the outside, in moist weather. The wals and Marbles seeme to weep, and drops stand on them in rainy seasons: not because moisture is in them, but moisture offers it selfe unto them, but they hold it not, so as they remaine as hard and dry within as ever before. So with this stony heart, where hardnesse of heart reigneth, no moisture of Grace, no relenting, or giving within. Indeed in foule weather, when the storme of God is risen, an invincible hard heart, as hard as a Marble, may seeme soft: *Pharaoh* yeelds and gives againe on the outside. You may see drops of water stand in *Esaus* eyes, who wept when the blessing was gone. *Judas* seemes moistened with repentance. *Balaam* melts a little, and wilheth to dye well. *Felix* moulders a little, and trembles.

But we must distinguish this from sound moisture of grace.

1. These be flashes, and sudden motions, and as seldome as the weeping of wals.

2. This moisture comes not from the heart softened, but from slavish feare, or present smart; even from the present disposition of the weather, from without. 3. So soone as faire weather comes againe, the stones are as dry as ever they were: so these returne to their former lusts so soone as the foule weather is over; as *Pharaoh*, *Felix*, &c.

Use 1. Doeſt thou heare the Word preached, without any great fruit? Then lay the blame where indeed it is. Some impute it to the difficulty of the Word. Others to the fault of the Minister, who pleaseſt them not, either in the matter or manner. But it were far more commendable for thee to impute thy unprofitablenesse to the hardnesse of thy own heart, and so take thy sin home to thy selfe; so did the Apostle *Paul*, *Rom. 7. 14.* when he perceived that the Law of God was not so efficacious to him as he desired, he accused not the Law, but maintained it to be *spirituall*, but himselfe as sold under sin: He condemned himselfe, not the Word: so do thou; for the Gospell is the power of God to salvation, it is spirit and life, and mighty in operation. If it worke not so mightily on thy heart, then see thy hardnesse, bewaile it, let godly sorrow and griefe, daily dropping, make this stone hollow, till it have broken it.

Use 2. That of the Apostle, *Heb. 3. 7.* To day if yee will heare his voice, *harden not your hearts.* All the seed cast upon an hard heart, is lost, as if a man should sowe on a rocke, where is no place for root or moisture. Beware of an hard heart: there is no curse to that, almost no sin to that. Better that all thy field were covered over with stones, then thy heart should. Nay it were better for thee to be a dead stone then a living stone.

Now the markes to know an hard heart are these:

Six markes to know an hard heart by.

1. When Gods Word makes no impression, or gets not with in the heart, to renew or reforme the man: though sometimes it may scratch the outside, and reſtraine him. When the Law is threatned, he either bleſſeth himselfe, or turneth his care from it, or applies it to others, not himselfe. And the Gospell enters not, because the law hath not pierced, nor been as a needle to make way. Let all the mercies of the Gospell be shewed to the wicked, he will not repent nor learne to do well.

2. Neglect, or light over-passing the workes of Gods Mercy or Justice, upon himselfe or others. For mercies when the goodnesse of God leads him not to repentance, *Rom. 2. 4, 5.* Our Lord makes this a cause, even in his owne Disciples, in whom sin reigned not, that they forgot the matter of the loaves, because their hearts were hardened, *Mar. 6. 52.* For the Judgements of God: his workes of Justice doe move somewhat more than Mercies, but nothing to amendment. *Pharaoh*, when judgement puts him to a plunge, could say, *I have sinned:* here is a little scratch on his heart, as on a *Stethy*, but the hardnesse

recoyles

recoyles the stroke that should breake the heart to peece: so as after all the strokes of God, there is no reformation.

3. Unfeelingnesse of hardnesse, and unwillingnesse to feele it: no mislike of it, no desire to understand the danger of it: When men desire to sit quiet in sinne, and nothing so offends them, as to heare their sinne disgraced; when they turne their backs and stop their eares, Zech. 7. 11. Being as loath to be drawn to a Sermon powerfull against sinne, as Israel to come neere the Mountaine. Whereas a soft heart is most sensible of much hardnesse in it, and counts no burthen comparable thereto.

4. For the maintaining their estate, credit, and favour in the world, or their lusts and pleasures, to oppose and dislike such Doctrines, courses, and persons as have the word on their sides. *Pharabb* must not seeme to be overcome by such meane people: and therefore, seeing evidently the Lord stood for them, he obdured himselfe. The Scribes and Pharisees, convinced in their conscience of the truth of Christs Doctrine, and the innocency of his person, did out of hardnesse of heart ever oppose both his Doctrine and Person; because they must maintaine their credit in the world, and uphold their pompe and glory against him: though he had truth, and equity, and innocencie on his side. The like of all hardned persecutors of the poore Saints.

5. Out of resolution of following a mans owne present course, whatsoever perswasion or Doctrines he heares to the contrary, to flye occasions and companies which might touch or worke upon his conscience. Some cannot abide to heare strict Preachers that allow them no unlawfull liberty, no not afford them a looke on the forbidden fruit. Others cannot endure the societie of a faithfull friend, that will truly tell them of themselves. No such string must be touched. This argues a soule or soyle fetled in hardnesse.

6. Habits, and custumable sinne, which make the heart as a path-way. A soft heart smites it selfe for once sinning, and for small sinning. Davids heart smote him for cutting off the lap of *Sauls* garment: How would it have smote him for cutting off his head? But custome of sinne hardneth exceedingly. Heb. 3. 13. Take heed lest any be hardned through the deceitfulness of sin. And by hindring repentance, it holds men in the trade of sinne; Hardnesse, and the heart that cannot repent, are joyned together, Rom. 2. 5.

Use 3. As ever thou wouldest heare the Word to salvation, labour for a soft and melting heart, such as good *Josias* had whose soule melted to heare the words of the Law read. The greatest blessing here below, is an heart flexible, and bowed to the obedience of God.

And hereunto consider these Motives:

1. That it is a note of a child of God to have his native hardnesse mollified, and his naturall stubbornnesse corrected and altered by the Spirit of sanctification, 2 *Thess.* 2. 13. 2. It is one branch of Gods Covenant, which he ratifieth to the elect, and by which he begins his mercy, *I will put a new Spirit within their bowels, I will take away the stony heart, and give them an heart of flesh,* Ezek. 36. 26. 3. Never canst thou be framed to grace, no fashion of the Word can be seene on thee, till thou attaine a soft heart. You cannot cast a stone in a mold as you can metall, because it cannot melt.

4. If thou bring an hard heart, the very Word (a meanes of softning others) shall by thy malice be perverted to thy further hardening. The same Sun that softneth wax, hardneth clay.

Therefore use all good meanes to get thee a soft heart. One is, the Word of God: the Law, which is as a Plough to break up our fallow grounds: and the Gospel, which is as the warme Sunne to thaw our hard earth. Be diligent in hearing, and reading: the continuall drops of this raine by often falling

2. talling, pierce the stone of the heart, and breake it. 2. Another meanes is, in outward prosperity to meditate much & often on our inward misery. For ease, plenty, and prosperity harden the heart: *Deut. 32, 15.* and chap. 9, 6, 7. *Thou art a stiffe-necked people: remember, and forget not, how thou provok'st the Lord.* A third is, in time of affliction to set in seriously with God, who now intends the softening of our hearts. Wisely apply unto thy selfe the afflictions not of thy selfe onely, but of others. See Gods displeasure in the cause of them, which is thine owne sinne. Be not as *Esay*, that lift up his voice and wept, but still kept revenge within, but put away a froward heart, give sinne a bill of divorce; hate it, and put it away. Fourthly, looke much and often upon the death of Jesus Christ and apply it to thy owne soule. Goats blood warme (they say) softeneth the Adamant, being put in it. Get this Adamantine heart of thine broken, by serious application of Christs death to thy owne soule. The gospell shewes sinne in a more ugly face, then the Law can: shewing it to be the speare that went to Christs heart: and that God is now offended by me, whom he vouchsafeth in Christ to call a sonne. Lastly, pray often, yea continually, that the Lord would give thee a soft heart, which may be fashioned by the Word, to his owne liking and likenesse. Depend upon the Promise, *Ex k. 36. 26.* And praise him, if thou hast received such a soft and sanctified heart, wherein the seed of Gods Word shall rise up with abundant increase of grace here, and of glory hereafter.

Because they have no roots.]

HAVING spoken of the inward positive cause, why the seed (falling on this stony ground) withered, which was stoniness, or hardness: now we are to proceed to the inward privative causes, both here, and in the other Evangelists: namely,

Want of }
Moystnesse: }
Earth: }
Roots: }

Now all these proceed from the former hardness. For the heart being rockie and stonie underneath, it cannot afford either earth or roots, or moysture to the seed. Which we must not understand, as if there were no earth, or roots, or moysture: (For we have seene this ground bring forth much hopefull fruit, which without all these it could not.) But as *Marke* saith, *ἐν ἧν γλυκύαντον*, it had not much earth, but as a rocke covered with a little crust of earth above, all stones below. It wanted depth of earth, *Marke 4. 5.* So it had no roots, that is, no deepe roots, no roots to feed the stalke and blade that was come, no roots which could save it from withering in time of heat. This is implied by all the Evangelists, who say, *Because it wanted roots*, it lasted but a while. Againe, for the same reason it wanted moysture, that is, sufficient moysture. For the property of stony ground is, 1. To be hot and dry, and so drinks up moysture apace. 2. It suffers not the moysture to descend deepe, so as the externall heat soon drawes it and licks it up.

Hence note what it is that makes many goodly Proteffours fall short of salvation, after they have gone a long time in a glorious profession; to wit, many goodly want of sufficient earth, roots, and moysture.

Doffr.
The cause why
many goodly
Professors fall
short of salva-
tion.
By sufficient earth. I understand a particular and distinct knowledge of the Word, and of their owne part in it. For they content themselves with a kind of generall knowledge, and agree to it in their understanding, that it is the Word of the Kingdome, that salvation is by these glad rydings, &c. and rejoyce in the taste of some sweetnesse of it: But they give it not entrance enough, by applying their minde unto it, nor receive it as a distinct direction in

In all things, nor will trouble themselves with carefull examination of their whole way by it, and much lesse with application of the signes of faith toward God, or of Gods favour toward themselves: And so are justly guilty of their own withering, for want of sufficient earth. All their graces at length become like seeds sown on the top of a rock, which sprout suddenly, but wanting depth of earth to feed them, wither as certainly.

By *rooting* I here understand stability, certainty, and sincerity of faith and other graces, which these Hearers want. For although there be some earth on the top, yet it is but shallow: and the shallower the root lies, though the blade may sprout more speedily, yet want of depth, makes root and blade, and all fall together. So although there be some faith, and joy for a time, with some other comely graces, yet are they superficiall, they give not their whole hearts to the Word, there is no sincerity in the bottome, and consequently, no rooting, no stability. Their care is more for the blade, than for the root which bears it. Their unsettled faith, is set, not in sound inward apprehension, but on outward causes, which being changeable, so is their faith, themselves also carried about with every wave of doctrine, and with wheeling of times, and at last led away with the fins of the times, of their callings, or of their own hearts.

By *moistness* here I understand both the moistnesse of *affection* and of *Com-*

3
Humor *affec-*
tionis, & *com-*
punctionis.

punction. The former is a sound supply of saving grace, which continually feedeth and cherisheth the root. For as the seed in the earth is brought to fruitfulness by continuall showres: so is the seed of grace in the heart, by continued and renewed acts of the Spirit: whose graces are compared to water, and said to be shed on us, in regard 1. of mollification, 2. of ablution, 3. of refrigeration, and 4. of fructification. Now this sound supply of grace these Hearers want, and justly, though they want not all moisture; because they goe not to the fountain; they draw from some spouts, or some streams which are dried up in the summer heat: Whereas, were they by faith carried to the Fountain it self, Jesus Christ, their waters would be indeficient, and could not be exhausted: for these waters would be a Fountain in the belly, still springing up to eternall life.

The latter, namely, the moisture of *compassion*, is sound sorrow for sin, and the sound exercise of mortification: the Saints used to *water their couch* with these waters of tears and repentance. Now these Hearers want not all sorrow for sin, nor want not something like it: but, they never carried this water nor admitted this moistnesse deep enough: the hardnesse of the rock hindered the descent of these waters to the bottome: it was too much paines to afflict themselves seriously; their tears were soon dried up, their sorrow slight, and themselves never truly humbled: And therefore fail, and come to nothing.

Use. It is no certain mark of a child of God willingly to hear Sermons, nor to delight in the hearing, nor to receive the doctrine with joy, no nor in many things commendably to practice for a time. All this is common to the Reprobate with the Elect. If David count the *testimonies of God* the joy of his heart, Psal. 119. 111. so Herod hears John gladly, and this bad ground receiveth the seed with joy. If they that are new born again, *taste the graciousnesse of the Lord*, 1 Pet. 2. 3. so also they that after enlightning, sin beyond possibility of repentance, *taste the good Word of God, and the powers of the world to come*, Heb. 6. 4. 5. And therefore we may not rest in hearing or rejoycing, or commending, or obeying the Word, unless we shall find in our selves, that which shall make us able to hold out in all these, that we start not away or wither, as this bad ground, when triall comes.

Mark. 6. 26.

Quest. What is it that we must bring with our hearing, to make us hold

H

out?

out by which we may have testimony, that we are the Lords: and shall be found fruitful in the harvest?

Three things
must be pre-
pared to make
us hold out.

1. Saving and
distinct know-
ledge.

In it 4. things

Ans. This text warneth us to provide and make sure of three things:

1. Saving and distinct knowledge to walk by.

2. Sound and stable rooting, in faith and grace to stand by.

3. Sufficient measure of grace, still to grow by.

Quest. What is this knowledge?

Ans. It is not onely to know Christ a Saviour, but to know thy own salvation by him: And consequently thou knowest, 1. The vilenesse of thy sins, and thy need of a Saviour, 2. The pardon of thy sins, and the comfort of salvation. 3. Thy own change and conversion, and thereby the beginning of salvation. 4. The voyce of Christ calling thee, and the inhabitation of his Spirit, guiding thee in all needfull duties, to the end of the way, which is salvation.

Notes of sound
knowledge
four.

Quest. How may I know I have this saving knowledge?

Ans. By these notes: 1. If thou givest thy self to be taught by the Spirit of God, and leanest not to thine own counsels. For, *flesh and blood cannot reveal this wisdom*, but the Spirit of God, Mat. 16. 17. If thou wilt not believe or receive any doctrine, or opinion, but what the Spirit out of the Word teacheth, now thou hast saving knowledge: Carnal and deceitfull knowledge is alway measured by the scantling of reason, of humane lawes and Wisdoms, of praise and profit.

2. If thy knowledge be not onely speculative, but directive; leading not onely to understand, but to undertake thine own way: when it is not onely a light in it self, but a Lanthorn to thy feet, and as a Sun constantly shining for thy direction. Now know the soundness of it, if thou suffer it to lead thee against sense, reason, custome, and allow it for thy guide in the smallest things as well as in the great, in secret as well as open.

3. If thy knowledge lye deep, as having depth of earth, not only lying in the head, or on the tongue, but in the heart. And therefore (Jer. 31. 34.) it is said to be *written in the heart and bowels*, Prov. 4. 5. *Let thy heart hold fast my words*. And easily may a man know, if his heart hold this knowledge, by the change it will work there. And that is the fourth note: thus,

4. Know sound and saving knowledge by the effects, especially three: First, whereas a generall and confused knowledge puffeth up, and makes a man proud, this makes him more humble, by leading into the further sight of God; and of himself. Secondly, whereas an hypocrites knowledge leaves him as earthly as it found him, this changeth the man into it self, and makes him heavenly minded, and to favour the things of God, as it self is from heaven, and from God; He is *transformed into the same Image*, 2. Cor. 3. 18. as meat is turned into the substance of him that eateth. Thirdly, whereas an hypocrites knowledge may work some joy, it seldome works love of God, fear of God, or trust in him. But this changeth all affections. It loves the Word as well as joy. The fear of God is the beginning of this wisdom. And this knowledge carries the heart beyond all hypocrites in the affection of joy in it, as the chiefest and most desirable good.

Now get this knowledge, and thou hast gotten depth of earth. This is constant, setled against all contrary blasts. This knowledge shall grow up, and have much assurance, when the frothy and superficial knowledge of hypocrites shall vanish as dew in the Sun, or smoak in the winde. Get this light, and it shall be as the Star to the Wise men, to bring thee to Christ: as the cloudy and fiery Pillar to the Israelites, to bring thee to Canaan: as the light-some Lamp to the wise Virgins, to bring thee into the Bridegrooms chamber.

2. Deepe root-
ing in three
things

The second thing required, is to look thou beest strongly rooted and grounded in the faith, in love, and all the graces, Ephes. 3. 17. Col. 1. 23. If ye continue

grounded

grounded and stablished in the faith, not moved away from the hope of the Gospel: where the Apostle shews, that true justifying faith is the root of all virtues, and that it onely keeps the heart unmoveable in time of trial.

More specially, look to thy ground and rooting; 1. In the doctrine of faith: 2. In the grace of faith: 3. In the exercise and profession of faith. Beleeve God. Beleeve in God. Avouch both.

First, settle thy self in the doctrine of Faith, as one that must be built ¹ In the doctrine of faith. on the foundation of the Prophets and Apostles, Ephes. 2. 20. Else thou laiest all the frame on a sandy foundation, and laiest thy self open to be a prey to Seducers, Papists and Atheists. And what other is the end of many common Protestants and Professours, who were never busie in the true understanding of their Principles of Religion? If they see alterations of State, and change of times: or if deceivers, as Preists, or Jesuites, or Libertine teachers assail them by subtilty of wit, and cunning persuasions: or if they see men of great note fall to errors in judgement, or prophanenesse in life: if many fall from love of the truth, How can they now withstand the blasts of these winds? being at best but shaking reeds, unstable in their grounds, how can they but fall as an house set on the sand, and the fall is great? how needfull therefore is it for us to be fully settled and rooted in our grounds of Religion.

Quest. How shall I know I am thus rooted in the Doctrine of faith?

Ans. By a spirit of discerning, which enlightens the minde, and supplies ^{Notes 3.} (even to simple ones) a sharp insight, and cleernesse of judgement, through use of the Word, in all needfull matters of salvation: For faith brings in the Spirit, which leads into all truth, and the eye-salve still cleering the sight more and more. 2. By building our hearts on this foundation; and that is by beleeving it: for thus it is a foundation, not in it self onely, but unto us, when by faith wee are coupled and knit unto it. 3. By growing up on that foundation, and yielding obedience unto it. This note our Saviour gives, Mat. 7. 24. He that heareth these words, and doth the same, is a wise builder that lays his house on a Rock, &c.

Secondly, look well to thy rooting in the grace or gift of faith. Content ^{2.} In the great not thy self with any thing, but onely that faith which is called *unsained*, 1 ces of faith: Tim. 1. 5. and the faith of the Elect, Tit. 1. 2. This is the faith by which the Where just shall live, Hab. 2. 4.

Quest. What is the rooting in the grace of faith?

Ans. It is a sound work of Gods Spirit, whereby the heart attains a true ^{1.} What it is assurance and persuasion of remission of sins, and the favour of God in Christ. *A work of the Spirit*: because no man is born a Believer, but new born. *A sound work*: for true faith is no empty or windy thing, but a ^{Heb. 11. 1.} subsistence and ground, without hollownesse and deceit, as all the speciall works of Gods Spirit in the hearts of the Elect are. *A true assurance and persuasion*: because many are deceived by a temporary faith, by blinde hopes of mercy at the last, by colours either of civill honesty, or religious performances; are misled with the example of such as they admire for wildome, place, or power, and mistake a conceit for faith; that because they be not so ill as they were wont to be, they be as good as they need be. But this man, out of good grounds, riseth to good assurance.

Quest. How may I know my self soundly rooted in the gift of faith?

Ans. By five notable effects of it.

1. Sound affection to Jesus Christ, prizing him above all the world, and counting all but dung in comparison: in so much as our life is not dear unto us, but (as Paul) we dare dye for him. And this affection is alway joyned with assistance in Christ, or holding fast our assurance by him. For as God will fill own his people, even in the furnace, in the deepest trouble, so must they own him, Zech. 13. ult. yea when Christ may seem to withdraw, and neglect them, as the woman of Canaan. Abraham rested in the naked Promise, and beleeved above hope, Rom. 4. so must we; not hasting to evill meanes

2. The notes and signes of it, 5.

in the want of good, *Eia. 28. 16. He that believeth, shall not make haste.*

Acts 15. 9.

2. If it purge and renew the heart from all kinde of sins, especially secret and inward. Till faith come, the heart is full of reigning guile, and deceitfulness, and hollowness cannot hold out: but faith purifieth and garnisheth the heart as a Temple. So faith and inward puritie grow together.

3. If it keep the heart humble, and hungry. For it is a light in the bowels, causing a man daily to see his sin more clearly, and to seek pardon for it in Christ, casting it out daily by confession and godly sorrow: and still it hungers after righteousness insatiably.

Psal 119. 6.

4. If it be joynd with good conscience. These two goe undivided. Now a good conscience, being perswaded of Gods love in Christ, first exaueth the man, that his sins are pardoned; and then in way of thankfulness, hath respect to all the Commandements, and endeavoureth obedience to all: Also it hateth, feareth, and avoideth all sin, because it offendeth God.

5. If it be a sheild enabling thee to withstand the tentations of Satan, and such as run with thy own naturall inclinations, now it is well grounded. That faith which shall stoutly withstand all sin in time of prosperity, shall prevail mightily against all troubles in time of triall. But if thy faith give thee up to be led away to vanity, or any ordinary prevailing sin, now in the time of peace, suspect it, trust it not for time of triall. Such as fall from the Religion of God, when time of change come, being led away either by the seduction of deceivers, or persecution of Tyrants, are such as shall finde by examination, that the faith they pretended, was never of power against some known sin, and so was never strongly rooted in Christ.

This faith, thus qualified, is strongly rooted. Cast it into the fire, it will come forth purer then gold, *1 Pet. 1. 7.* And when the best faith of hypocrites (forsaken of carnall helps, on which it stayed it self) shall prove drosse, and be consumed, this faith shall set the Christian on a rock, safe in the midst of stormes and waves of adversity.

3. In the profession of faith.

Thirdly, look to thy rooting in the profession and holding forth of thy faith. For faith well rooted, will break forth in confession, profession, and defence of Gods truth: *2 Cor. 4. 13. I beleevd, and therefore I spake.* and *Acts 4. 20. We cannot chuse but speake,* say the Apostles.

3. Markes.

Quest. How may I know I am soundly rooted in the profession of faith?
Ans. 1. If policy or fear hinder thee not from the profession of the truth by day. Many cast themselves into the night with *Nicodemus*, as if it were a work of darkness to profess the light. Common faith holds it no wisdom to be so forward: puls in the tender horn, if any scorner, losse, or opposition be abroad. Carnall reason swayes against it, *Master, pitty thy self, it shall not be so unto thee.* Carnall friends perswade a man not to be too bulie. The fear of a chain, or the wrath of superiours, quite blast it. 2. If by these cold and pinching times thou abate not thy affection or love to God, his Word, and his children. 3. If thou gettest courage, yea and advantage by opposition: as a strong tree is stronglier rooted for shaking winds. Whereof we have an example, *Jer. 36. 32.* When the prophane King had burnt the Book, *Jeremiah* caused the same to be written again with many more words. The more evill men oppose holy Doctrine, concerning holy life, and the worship of God, for matter, manner, time, &c. the more godly men will justifie and maintain it.

Rom. 10. 9. 10.

This confession is an acceptable thing to Jesus Christ, and honourable; and Christ looks for it, *Mat. 9. 28.* saying to the two blind men, *Do you belevee that I can doe it?* Not that he was ignorant of their faith: but, for them that were present, he would have them confess him: plainly shewing, that it is not enough to belevee with the heart, but confession also must be made with the mouth, and practice in the life. This is the fruit, by which we know the roots of faith, though under ground.

So much for sound roots, to stand by.

The

The third thing for continuance in fruits, is found *moysture*.

First, that of compunction, or humiliation. Not a scratch of the heart as with a pinne, but a thorow breaking of it with the hammer of the Law, and piercing it as with a sword. And good reason: for, 1. The deeper the Well, the purer the water, and the more plentifull: So in deepe sorrow for sin: whereas a slight sorrow, a sigh and away, is like an halty raine, a little moystening the top, but soone dried away. 2. Deepe sorrow stickes by the soule, and keeps it soft and supple and in a continuall fitnessse for the practice of piety: whereas a slight sorrow leaves it as dry, as hard, and as barren as before. 3. The water of true repentance is like a Spring-water that runnes continually: not in publike onely, but in the private closet: the Fountaine issues still, and every godly man mournes apart.

Sound moysture of compunction.

Necessity,

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2

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Zech. 12. 12.

Motives to labour for it.

J. r. 9. 1.

This get unto thee, 1. To be a note of godlinesse. A godly man shall still find his heart a continual fountain of sin, and therefore cannot b it with *Jeremy*, with his head a fountain of teares. 2. If thou wouldst lay up grace safe, lay it in a broken heart: a broken and humble heart will endure the brunt, where an unmortified and proud professor will start backe at the mention of trouble. One useth this comparison: Lay an egge, or a chefnut whole in the fire, when the fire begins to seize on him, he flies and leapes backe: but break them, or crack them before, they abide the fire till they be dressed. The same may be said of an heart not soundly broken, nor subdued by sound humiliation.

Now for thy sound humbling, behold the issue of thy corruption ever running, and let the issues of godly griefe run as fast, as often.

The second sort of moysture is that of *unction*, or sound regeneration: the graces whereof are compared in Scripture to water, or moysture, *Job. 4. 10.* A springing or living Water, which is never dried up, but is ever in motion, and liveth in the issues of it. A godly man, whose lease must not fade, must be planted by the rivers of waters, *Psa. 1. 3.* And, as it is water of life, still moving, so it quickens the dead soul with new life, and brings the Christian at last to everlasting life; In his belly rivers of water doe flow, to life everlasting.

Sound moysture of unction.

John 7. 38.

Quest. How may I know I have this sound moysture?

Ans. By the sound effects of it. 1. Sound *ablution*: It washeth the soule from the foule spots and issues of sin: 1. Cor. 6. 11. Yee are washed and sanctified by the Spirit of our God. 2. Sound *refrigeration*, or refreshing: two wayes; First, cooling and allaying the scorching heat of raging and accusing consciences, as a sweet showre the parching heat of the Sunne in the drought of Summer; in which seasons the Lord calles the weary and thirsty travellers, *Matth. 11. 28.* Secondly, by quenching all unnaturall thirst: One drop of this water quenched all the thirst of the world in *Zachew*: all the thirst of pride and malice against the Saints, in *Paul*; all the thirst of wantonnesse and foul sins, in *Mary Magdalen*: Of *Matthew*, drinking it: it was said, *Qui prius rapiebat aliena, post modum contempsit propria*: The Horse-leach became a Pellican.

Knowne by 4 marks.

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4

3. Sound nutrition, or nourishment in grace: As the water is to the fruits and Willow trees, to preserve in them life and greenesse: so is the water of grace a continuall torrent, preserving the life of grace, so as the lease shall not fall, nor wither away. Hence it is called *milke*, for strength; and *wine*, for cheerefulnesse and comfort. But how can a rush grow without mire, or grasse without water?

Job. 8. 11.

4. Continuall growth and fruitfulnessse. Vallies are most fruitfully, because moysture stands on them; *Egypt*, because of the river *Nilus*, and trees by the water bring forth fruits in due season, *Psal. 1. 3.* Examining thy self: If thou findest fructification of faith in the workes of faith and piety, and perieverance in grace in all estates, thy moysture is sound and indificient.

Meanes of this moysture are five.

1

Quest. What meanes may I use to attaine this sound moysture?

Ans. 1. Thou must be transplanted out of the dry and barren heath

and wilderness of this world, and become a member of the Church. For these waters run from under the Sanctuary. The fountain is opened to the house of Judah and Jerusalem: which were types of the Church. This moisture is (as we heard) sometime called milke, feeding the babes of Christ that hang on the breasts of the Church: and sometimes wine, (Come buy wine and milke, saith our Saviour, *Esa. 55. 1.*) which is onely to be had in Gods Vineyard, not in the Waste or Forrest of the world.

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3. Thou must have right to the Fountaine of living water, which is Christ himself, in whom dwelleth all fulnesse, and of his fulnesse thou must receive grace for grace. Members can want no life or sense, so long as the head is living: neither can rivers be empty, if the fountain be not dry. He that drinks of this water shall never thirst more.

4. Thou must provide a Bucket to draw from this Fountaine. The Well is deepe: thou must therefore provide the bucket of faith, which drawes vertue daily from Christ. The poore woman that came behind Christ (because her faith durst not look him in the face) yet sucked from him vertue and grace sufficient for her cure.

5. Provide a cleane vessell to put this water in, even the vessell of a purified and regenerate heart, emptied first from all dregs and filthinesse both of flesh and spirit, and washed clean by the Spirit of Sanctification.

So much of the inward causes of unfruitfulness in this second ground, both positive and privative. Now to the outward.

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But in time of temptation goe away, *Verf. 13.*] and, when the Sun arose were parched. As soon as tribulation or persecution comes because of the Word, by and by he is offended, *Matth. 13. 6, 21.*

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1. That persecution comes because of the Word.

2. When it comes, a number of forward & zealous professors fall quite away.

For the former. Persecution properly is a part of the Churchs affliction, because of the Word: In which description we have it distinguished from other afflictions and sufferings. 1. In the kind, 2. In the subject, 3. In the causes. For these are not common troubles with other men in the World, which attend common nature, or common occasions, as sickness, poverty, paine, reproach, or common corrections of sinnes: But proper and peculiar troubles, befalling onely the members of the Church, either in truth, or in appearance: and that not for any other cause then the Word, as here our Saviour expresseth; or for righteousness sake, or for the Name of Christ, and well-doing: So as when either for profession of the Word of God (suppose, no more) or for confession and defence of it, and such courses agree to it, or for the practice of it in conversation, and keeping conscientiously to the rules of it, a man is reproached, wronged, endures losse, poverty, restraint, &c. this is properly persecution.

Doftr.
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Now this persecution is as inseparable from the Word, and Professors of it, as beames from the Sun, or heat from the fire. *Mat. 16. 24.* If any will be my Disciple, let him deny himselfe, and take up his Crosse, and follow me, *2 Tim. 3. 12.* All that will live godly in Christ Jesus, must suffer persecution: where the word ad admits no exception, no exemption. And why?

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1. Christ hath fore-told it, *Mat. 10. 22.* Ye shall be hated if all men for my names sake: and, *John. 16. 33.* In the world ye shall have affliction. So also did his Apostles, *1 Thess. 3. 4.* For verily when we were with you, we told you before, that

that we should suffer affliction, even as it came to passe, and ye know it.

2. Christ and his Crosse are inseparable, in respect of Gods glory. For now he is glorified, first, in his power and care, supporting, strengthening, and comforting his children, and in greatest trials giving the greatest victories. Secondly, in his wisdom, which bringeth good out of evil, and light out of darknesse. Out of the eater he brings meat: As a skilfull Physician tempers poison, to a remedy. Out of the evil wills of men, he brings forth his own righteous will, & much good to his afflicted servants: awakens security, hammers pride, exerciseth patience, &c. Thirdly, God is glorified in the graces of his servants, which are kept on work, and walking: who if they were evil still, would as still bodies fill with bad humours, and grow as full of lust, as unstirred grounds of weeds, or standing waters of mud. They must be stirred out of the dead Sea of prosperity, in which commonly no grace liveth, to keep life and motion in their faith, fear, prayer, love, &c. A man that is fainting, the best way to fetch him, is, by pulling & wringing his parts: So doth the Lord with his children, lest their graces should faint. Fourthly, he is glorified in his truth; for persecution drawes out confession, and publishing of his truth: as Pauls bonds were famous in all the judgement-Hall: and the persecution raised at Jerusalem against the Disciples, dispersed them and the truth by them, *Act. 8. 1, 2.*

3. This comes to passe by the inveterate hatred of Satan, and that irreconcilable malice of the world against the Word. Saul was quiet enough before his conversion, and so long as he carries the Letters against the Saints: but in stead of those Letters, let him once carry the Name of Christ, now the divell buffets him, and raiseth up tumults in every place against him, and he is sure that now nothing but afflictions and bonds abide him every where: *Act. 10. 23.* So the wicked of the world ever hated God himself, and whatsoever belongs unto him, and most hateth that which hath the most expresse Image of God. Christ himself, because he is the expresse forme of his Fathers Image, can never be held out, but he is presently a Butt or marke of contradiction. The Word of Christ resembling the nature of God, they hate, because it is the sentence of condemnation against their sin: The Spirit of God, in his motions and graces, because he convinceth them, and reproveth them of sin: The profession and Professours of the Word, because it is a light held out, reproveth their darknesse, and manifesting their deeds to be evil. Godly admonitions and counsell they hate, because they are in love with their evil. *Instru. Prov. 15. 10.* is evil to him that forsakes the way. And they that doe evil, hate the light, and will not come unto it, lest their deeds should be manifest to be evil, *John 3. 19.* Let him be publicly taught, or privately admonished, so long as he is resolved to hold his sin, he makes no other or better use of it, then to raise up thence his distempered passions against the truth, both in the bringers and Professours. Yea, sometime while such men thinke they stand for Gods Religion and truth, they are most desperate enemies and persecutors of it, through ignorant zeal and blind superstition, would set up that which puls down truth: as Paul beyond measure wasted the Church, out of blind zeal for the tradition of the Elders: so do the most devout Papists at this day. *Gal. 1. 13.*

4. The similitude used by our Saviour here, and by the holy Ghost elsewhere, shewes the same, comparing affliction and persecution to the scorching of the Sunne: *Cant. 1. 5; The Sunne hath looked upon me. Psal. 121. 6. The Sunne shall not smite thee by day.* For, 1. The Sunne doth not more ordinarily or daily arise, then persecution ordinarily awaites the Word. 2. As the Sun beames diffuse and disperse themselves into every place; so the beames of this Sun of persecution are darted in every place where the Sun of righteousness shineth in his Word. 3. As no man can bide himself from the beat of the Sun, *Psal. 19. 6.* So no godly man can hide himself from this heat, but one time or other it findes

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The Crosse
inseparable
from Christi-
an profession.

4
Reasons
from Gods
glory.

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3
Phil. 1. 13.

4
Phil. 1. 13.

3
Act. 10. 23.

3
Luke 2. 34.

Prov. 15. 10.

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4
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2. Christ and his Crosse are inseparable, in respect of Gods glory. For now he is glorified, first, in his power and care, supporting, strengthening, and comforting his children; and in greatest trials giving the greatest victories. Secondly, in his wisdom, which bringeth good out of evil, and light out of darknesse. Out of the eater he brings meat: As a skillfull Physician tempers poyson, to a remedy. Out of the evil wils of men, he brings forth his own righteous will, & much good to his afflicted servants: awakens security, hammers pride, exerciseth patience, &c. Thirdly, God is glorified in the graces of his servants, which are kept on work, and walking: who if they were evil still, would as still bodies fill with bad humours, and grow as full of lusts, as unfirred grounds of weeds, or standing waters of mud. They must be stirred out of the dead Sea of prosperity, in which commonly no grace liveth, to keep life and motion in their faith, fear, prayer, love, &c. A man that is fainting, the best way to fetch him, is, by pulling & wringing his parts: So doth the Lord with his children, lest their graces should faint. Fourthly, he is glorified in his truth; for persecution drawes out confession, and publishing of his truth: as Pauls bonds were famous in all the judgement-Hall: and the persecution raised at Jerusalem against the Disciples, dispersed them and the truth by them, *Act. 8. 1, 2.*

3. This comes to passe by the inveterate hatred of Satan, and that irreconcilable malice of the world against the Word. *Saul* was quiet enough before his conversion, and so long as he carries the Letters against the Saints: but in stead of those Letters, let him once carry the Name of Christ, now the divell buffets him, and raiseth up tumults in every place against him, and he is sure that now nothing but afflictions and bonds abide him every where: *Acts 10. 23.* So the wicked of the world ever hated God himself, and whatsoever belongs unto him, and most hateth that which hath the most expresse Image of God. Christ himself, because he is the expresse forme of his Fathers Image, can never be held out, but he is presently a Butt or marke of contradiction. The Word of Christ resembling the nature of God, they hate, because it is the sentence of condemnation against their sin: The Spirit of God, in his motions and graces, because he convinceth them, and reproveth them of sin: The profession and Professours of the Word, because it is a light held out, reproveth their darknesse, and mainfesting their deeds to be evil. Godly admonitions and counsell they hate, because they are in love with their evil. *Instruction is evil to him that forsakes the way. And they that doe evil, hate the light, and will not come unto it, lest their deeds should be manifest to be evil, John 3. 19.* Let him be publikely taught, or privately admonished, so long as he is resolved to hold his sin, he makes no other or better use of it, then to raise up thence his distempered passions against the truth, both in the bringers and Professours. Yea, sometime while such men thinke they stand for Gods Religion and truth, they are most desperate enemies and persecutors of it, through ignorant zeal and blind superstition, would set up that which puls down truth: as *Past* beyond measure wasted the Church, out of blind zeal for the traditions of the Elders: so do the most devout Papists at this day. *Gal. 1. 13.*

4. The similitude used by our Saviour here, and by the holy Ghost elsewhere, shewes the same, comparing affliction and persecution to the scorching of the Sunne: *Cant. 1. 5; The Sunne hath looked upon me. Psal. 121. 6. The Sunne shall not smite thee by day. For; 1. The Sunne doth not more ordinarily or daily arise, then persecution ordinarily awaites the Word. 2. As the Sun beames diffuse and disperse themselves into every place; so the beames of this Sun of persecution are darted in every place where the Sun of righteousness shineth in his Word. 3. As no man can bide himself from the heat of the Sun, Psal. 19. 6. So no godly man can hide himself from this heat, but one time or other it findes*

The Crosse inseparable from Christian profession.

4 Reasons from Gods glory.

Phil. 1. 13.

Prov. 15. 10.

Persecution compared to the scorching of the Sunne in 4 things.

4 findes him out. 4. The Sun hath not more beames to scorch and dry up the moysture of the earth, than Satan and this wicked world have to dry up the moysture of grace where it is not sound: sometimes by inward and spirituall temptation, sometimes by open tyranny, and hostility by forraigne enemies; sometimes by secret delusions, and perswasions of hereticks and deceivers; sometimes by false brethren and domestick enemies, who, the more inward they be, the more are they dangerous: All these raise up persecutions against the Saints of the most High. And lest weapons should be wanting in this war against the godly, the world is the Devils armory, which by faire and foule, by promises and threats, love and hatred, and a thousand waies else, assaults the graces of the godly, so as (if it were possible) the very Elect should be seduced.

Math. 24. 24.

Prosperity no
note of the
Church

Vse. 1. This confutes plainly the errour of Bellarmine and other Priests, whose proposition in the markes of the Church is, *Quicumque florent prosperis successibus, ij sunt vera Ecclesia*. Those that flourish and prosper in the World, they are the true Church. In the eighth of *Daniel*, vers. 13. there is a Prophecie of *Antiochus Epiphanes*, that little borne, who cast downe some of the Host of heaven, and the Starres of heaven, and trod them under his feet, and extolled himselfe against the Prince of the Host, and tooke away the daily sacrifice, and cast downe the place of his Sanctuary, and cast the truth to the ground. Then the Text addeth, *Thus shall he doe and prosper*. Lo, *Antiochus*, who is mad and furious against the Church, hath prosperous success: Doth this agree with Bellarmine? And by this proposition *Cain* should have been the true Church, not *Abel*, whom he slew: and *Ismael*, of whom were twelve Dukes, *Gen. 25. 16*, not *Isaac* whom he scoffed and persecuted: My Lord *Esau* that hath four hundred men at his heeles, *Gen. 33. 1*. and not *Jacob*, who dares not looke his Lord in the face, nor come neere him till he had bowed seven times. What outward prosperity had the Church in Egypt, in Babylon, in the ten persecutions for 300. yeares together before *Constantine*? Or how stands that assertion with our Saviours predication, that true Christians should be appointed as sheepe for the slaughter? Yea, with our Saviours condition, who was the Head of the Church, to whom the members are conformable? He was borne in an obscure place, lived despised among his owne, a man of such sorrowes as never was any sorrow like his; his poverty such, as he had not water to put in his head, nor a cottage to put his head in; his death painfull, shamefull, accursed. And such is ordinarily the afflicted and despised estate of his Church on earth.

Math. 10. 16.

Expect trouble
by true
religioulnesse

Vse 2. Dreame not of a Religion pleatant to flesh, if we will be truly religious: for this is to deceive our selves: but make account of hatred and trouble in the world, if thou meanest to keepe the Word. For the Church being seated in the world, which is the Kingdome of Satan, it cannot be other then a very Egypt or Edom to the Israel of God, where that hellish Pharaoh raiseth all his power to pursue us into the red Sea of terrors, temptations, and a thousand deadly dangers on every side, if we indeed set forth to Canaan: Lets us therefore wisely cast our casts, and reckon our charges, and weigh whether we can contentedly suffer so much losse for the Word as it may cost us.

Luke 14. 28.

True cause of
good mens
troubles.

Vse 3. This shewes us the true cause, why the world hates and persecutes godly men. It will be ready to tell you they are silent fellowes, and as seditious as *Paul* was; as great enemies to *Cesar* as *Christ* was, no good subjects; as factious and schismaticall as *Micah*, who will not speake as the 400. false Prophets. The wicked of the world clamor against them as evill doers: for so did they against their Head, *If he were not an evill doer, we would not have brought him to thee*. And what are they but a pack of dissemblers, and hypocrites, and never a good of them all.

John 18. 30.

But what? Can the world that lieth in wickedness, hate and persecute wickednesse indeed? Why then doth she not hunt out open and outrageous evils in any other

other sort of men? Or doth shee not love her lovers, and reward most bountifully most prodigious evil men?

But if we will believe our Lord, who was best acquainted with the worlds hatred, hee tells us here, that persecution is raised against him for the Words sake: of the worlds and that is the proper cause, whatsoever other colourable cause be pretended: hatred of the godly.

for, 1. The Word hath brought them to Christ, whom they hate, and therefore his members. 2. The Word hath called them out of the world, which loves onely her own, and hates them, Joh. 15. 19. 3. The Word hath freed them from the conformity and fashions of the world, that now they cannot run into the same excess of riot; therefore it speaks evil of them, 1 Pet. 4. 4. Contrary courses cause contrary affections. 4. The wicked Cains of this world see their own works evil, and theirs to be good, and therefore hate them, 1 Joh. 3. 12.

The thing then which is hated and persecuted in good men, is goodnesse, the Name of Christ, the Word of God, soundly held out and stuck unto.

And this must be so far from discouraging good men, whether Professours, who are most extremely hated, as they must rather suspect themselves, that their hearts are not sound or, their courses not sincere, when all men speak well of them. Sound profession and perfection are inseparable: and, Luk 6. 26. *Woe to you, when all men speak well of you.*

Use. 4. Not to condemn a Religion, or refuse a Doctrine, because it is persecuted and gain-said by many, and by Great ones: for this is a mark of true Religion, and the condition of the Word of Christ; Persecution (saith our Text) comes because of the Word: So as neither is that Religion which is so plausible to the world, to be therefore embraced; nor that which the world hates, to be refused: multitude being as false a note of the Church, as the former externall prosperity. Strait is the way that leads unto life, and few there be that find it. Therefore look not on the blackness of the Church though the Sun look on her, Cant. 1. 5. for within she is comely.

Use 5. To comfort those that are persecuted for the Word and well-doing. First, that the cause is good, which the world persecutes so eagerly: 1 Pet. 4. 14. If ye beailed on for the Name of Christ, blessed are ye; for the Spirit of glory and of God resteth on you, and is glorified by you. Secondly, behold Christ a partner and companion in thy suffering. In all thy troubles he is troubled. Hence it is called the reproach of Christ. Thou helpest Christ to bear his Crosse, and he helps thee. Col. 1. 24. I fulfill the sufferings of Christ. And conformity with him in the Crosse, brings conformity in the Crown. If we suffer with him, we shall also reign with him. Thirdly, this fire of persecution may seem to burn thee up, but shall not consume thee, but onely purge and perfect thee. Every Christian resembles the bush, which burned with fire, but consumed not, Exod. 3. 3. Nay, wait with faith and patience, and according to Moses his prayer for Joseph, The good will of him that dwells in the bush, shall come on thy head, Deut. 33. 16.

So much of the first Doctrine. I proceed to the second: namely, That

When persecution for the Word cometh, many glorious Professors, who joy in it in the time of peace, renounce and forsake it: to the Text hath it, In the time of temptation they goe away, and Matthew. They are offended immediately: that is even those Hearers, which readily attended, joyfully received, willingly believed, and hopefully sprang up; these now goe away. And whence goe they? Answ. 1. From their affection and love of the Word in the heart: the root which is dried up with this heat of the Sun. 2. From their profession, and confession of mouth: their leaf also falleth. 3. From externall reformation, many of them losing their greenness, and apparently withering, and falling to earthliness or profaneness, and some so distaste the good way known, 4. From their fellowship and communion of Saints: for as they

Comforts in persecution.

Heb. 13. 13

Doct. 2.

Many glorious professors fall off in persecution.

They fall from five things.

were never knit by faith unto the Head, so were they never by love to the members: nor are they further members of this body, than a wooden legge, which is no member but in appearance: For, *Had they been of us* (saith John) *they had continued with us*; 1 Joh. 2. 19. 5 From their faith, joy, zeale; in a word, from all they formerly tasted sweetnesse in: they utterly and wholly depart from their faith, comfort, &c. now blade and root and all is gone.

And why doe they thus fall off from all goodnesse?

Reas. 1.

Ans. 1 Persecution is so distastfull and contrary to nature, as where nothing is but nature, it shuns it *visu & modu*, by all means whatsoever. Nature will suffer nothing for Christ, or for salvation by him. And no marvell, seeing tribulation for the Gospell daunteth many good Hearers, who being converted, and having attained to a sound and saving faith, but having yet also flesh as well as spirit, and too much love of flesh, easily shrink from Christ and profession, at least for a time; as *Peter* did, till Christ looked graciously back upon him. And who can deny, but that the rest of the Disciples were graced with a true faith? yet after many warnings, and much confirmation of their Lord, so soon as ever he was apprehended, before themselves were sought for, they all left him and fled, every one willing to shift for himself, and save his skin. So as persecution makes sound and unsound fly off, but with great difference. For the sound Christian goes away as *Onesimus*, for a season, Philem. 15. that God his Master may receive him for ever: the hypocrite in persecution utterly, and wholly, and for ever departs from the faith, from the comfort and Profession of it. One flies the field, and comes no more: the other returns, and is more valiant. In one word, the difference is, the faith of the one is temporary, in the other not: his faith is temporary, but his falling.

Difference of
flight in good
men & others.

ὁ φεύγων ἀπο-
λείπει μαχίαν

2 These fair professors in persecution goe away, because they never gave the Word sound rooting in them: and therefore as a blustering wind easily overturns the tree that is but shallowly rooted, so doth the storme of persecution throw up him that wants firmnesse. Or to insist in our Saviours instance: As we see the scorching heat of the Sun burn up and wither the corn that is not deeply rooted, though it come up never so goodly in shew: so the Sun of Persecution dries up the greennesse of these shallow and unrooted Professors. The same thing our Saviour expresth in a clean contrary Metaphor; Luk. 6. 48. comparing persecution or troubles for the Gospell, to water: when the waters rise, and rain falls, and floods beat on the house, it falls by and by, because it was not strongly founded on a rock.

Men offended
at the Word,
two wayes.

3. They are offended at the word (saith the Text) and so goe away: Mat. 13. 21. *by and by he is offended*: Two wayes: 1 When the Word puts them to this choyce, whether they will leave Christ, or their temporals; whether they will forgoe their goods, liberty, friends, and life, or forgoe Christ. This choyce offended the young man, who rather than he will part with his possessions, bids Christ farewell. This choyce offended the false Apostles, Gal. 6. 12. who would confound Law and Gospell together, because they would not suffer persecution for the Crosse of Christ. This choyce offended many forward Professors in the dayes of King Edward the sixth, who in the dayes of *Queene Mary*, were by and by offended, and fell off. And if times should turne, and this choyce should offer it selfe upon many forward ones, experience of former times sheweth plaine enough what they would doe. They that the day before, while Christ rides in triumph, cry *Hosanna, Hosanna*; the next day after, when he is apprehended, will cry *Crucifige, crucifige*: so immediately are they offended. Persecution and affliction for the Gospell, is like the worme that smote *Jonas* his flourishing Gourd, and that so suddenly will put but a little time betwene their freshnesse and fading.

2 When the Doctrine pursues them within, followes them home

home to their consciences, and seeks to set in the light their inward corruptions, presently these glorious Professors are *offended*, Joh. 6. 60. When Christ powerfully taught the Jewes, that he was the Bread which came from heaven, and the Fathers are of him; and themselves must feed on him to eternall life: this was an *hard saying*. What, are they all this while out of the way to heaven, unlesse he bring them in? Now they murmure, from thence goe to opposition, and from thence goe quite away, and refuse to heare him longer. Even so not a few, that boast sometimes of their faith and love to Religion; of their settlednesse and resolution to dye with Christ, rather then deny him; of their reverence and good affection to his Ministers: Let the Gospell begin to meddle with their *Herodias*, or bosome sin; let it call them from service of the world, and pull them from their lusts; let it be busie with their usury, their pride, wantonnesse, malice; let it seek to pull them from their disordered customes, their unlawfull pleasures, their prophane courses; let it lay nothing but the yokes of Christ upon professed Christians; let it discover to them their inside, & lead them to that filthy sinke which is within, & stir a little in that mud: A wonder it is to see how many suddenly fall off by degrees; Now they are angry at the Word, and he is the greatest enemy that tels them the truth: Now they distaste the Word, then pick quarrels, then begin to shake it off, and at last openly to resist it.

4. Those must needs fall off, who never received the Word purely, for it self, but for other sinister respects; as either of glory and praise, if they see the profession in credit; or for profit, so long as they may gather with Christ, and be gainers by him: they would stand on Mount Tabor with Christ, and while he is in his glory, *Oh it is good being here*: but are loth to goe with him to Mount Calvary. Or they receive it onely so far as may stand with their ease, delicacy, and slothfulnesse, but will put themselves to no hardnesse at all. Now all these that love themselves better than their Religion, must needs fall when the ends fail that put them on their profession. He that professeth for praise of men, when the world, being inconstant, with-draws her applause, he is gone: Gods Word shall have no further credit with him, then it hath from men. If *Demas* for love of profit shall professe, the love of this present world shall cause his Apostasie, 2 Tim. 4. 10. If they of Asia receive *Paul*, 2 Tim. 1. 15: onely because they may with ease and safety do it, they shall turne away from *Paul* when he is in prison. And he that receives a Religion without further ground then is the generall custome of the world; (namely, to be of that Religion which the King and Parliament is of,) let this man goe never so farre, yet he shall fall off, and his fall shall be great.

Use 1. See hereby the nature and end of persecution: it tryes who are sound, and puts a difference between such, as a peaceable and calme estate cannot distinguish. In a fair and calme day, Apples and Peares on a tree seem all sound and good; but a blustering storme or tempest makes difference between those that are sound, and such as for want of moysture fall off: just so it is in the stormes of the Church. Persecution is like a mighty wind, Which discerneth between wheat and chaffe, that before lay quiet together in the same floore: it shakes not the wheat, but blowes away the chaffe. And as the furnace consumes the drosse, but refines the gold; so doth the furnace of affliction. We are now all shuffled together, the hypocrite with the sincere-hearted Christian: but (to end this point with our Saviours instance) as the heat of the Sun and Summer discovers barren, dry, and stony soyle from good ground: so the scorching beames of persecution shall discover barren, husky, and empty hypocrites, from good and fruitfull Hearers. And thou art that indeed thou art in tryall. A man in peace may personate and disguise himself, as *Jeroboams wife* going to the Prophet, and seem another; but affliction for

March. 17. 43

2 Tim. 1. 15

The nature of persecution.

1 Kings 14. 3
the

the Word will uncase him. Peter was not the man in tryall he vaunted to be when he would dye with Christ. And the winter-weather of affliction for the Gospell will discover, who be the Swallows that will take their Summer in the Church, but in the winter of it take them to their wings.

Stumble not
at some mens
Apostasie.

Use 2. Let us not take offence, when we see forward Professors offended at Christ, and shrink in tryall; but make account, that some such must forsake us. For all are not of the Church, that are in the Church: Some are tyed onely by a thred of externall profession, to the members, that are not upited to the Head by the band of faith: these must fall off and wither. Let *Hymenæus* and *Philetus*, two great lights, fall away and lose their shine in the firmament of the Church, yet the foundation of God abideth sure. And, if we see some shrink before the wetting, and in dayes of peace and protection of the Gospell white-liver'd, and ready to deny their profession at the breath of a filly Damosell: that the frowne of a Superiour, a word of reproach, a fear of change shakes off their lease profession: let us not marvell if many of them would deny Christ in tryall, rather than dye with him.

2 Tim. 2. 19.

Be careful to
stand thy
ground in e-
vill times.

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Use 3. Let him that standeth, take heed lest he fall. And the rather, because, 1. Our nature is prone to defection, or backsliding: 2. Never was there more defection, either in Doctrine or manners, then at this day: 3. When we see others slide backe, we are too soone moved and offended. So as the best need continuall exhortation and admonition, to beware they fall not away from the grace of God. Else would not our Lord have still beaten on this point with his Disciples, who for all his warning of them, when it came to the point, forsook him and fled.

7 Meanes to
uphold us in
triall.

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Now the means to uphold us in tryall from falling, are these:
1. Meditate much and often of such Scriptures as foretell persecution for the Name of Christ: and call to minde the examples of such as have valiantly endured the loss of temporals, & joyfully suffered the spoiling of their goods, the forgoing of liberty and life for christ, &c. Especially read diligently the whole 11. Chapter to the Hebrewes.

Phil. 1. 29:

2. Cast the costs of thy profession: Think it not enough to hear, and receive immediately, and rejoyce, yea and beleeve, and grow: But know, thou must not onely beleeve, but suffer for his sake. The seed that is immediately received, must endure an hard and sharp winter, before it can come up kindly. He that forecasts onely the pleasure and joy of his Religion, and not the sorrow, losses, and crosses of it, is like the foolish builder, that thinks he can finish a building with so little charge as will scarce serve to lay the foundation. Paul knew, and made account, that bonds and imprisonments abode him every where: and so must thou.

Acts 20. 23.

3. Labour for soundnesse of judgement, and sincerity in affection, in receiving the Gospell. A sound judgement, in matters of faith, to beleeve firmly and distinctly the truth of Religion, must goe before undaunted confession: 2 Cor. 4. 13. *I beleeved, and therefore I spake*. Rom. 10. 10. We must beleeve with the heart unto righteousness, before we can confesse with the mouth to salvation. This is the rooting and stablishing in faith, which shall abide. Then for the second: sincere affection is onely blessed with continuance: when we bestow the chiefe affection of our heart upon it, even our principall love, and our chiefe joy and delight. For this is a cause why this bad ground faile: not so much the dislike of Religion, as the liking of other things better: and the not receiving of truth in the love of it, is a cause why many are given up to beleeve lyes.

2 Thes. 1. 10,
11.

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4. Purge thy heart from the reign of corrupt lusts. Weed out sinfull desires, labour in mortification and self-deniall, get further power to dye unto sin, get out of the love of the world and the things in it, resolve against self-love, that in case of confession thy life may not be deare unto thee:

Else

Else shall not all thy wisdom, or civility, or learning keep thee from backsliding. For if the Apostles themselves, who professed they had left all to follow Christ, yet shrunk in triall; how shall they stand, that come with hearts thrust full of the world and earthly desires?

5. Labour to find full contentment in the good things of the Gospel: Think it full happiness to enjoy naked Christ. Esteem peace of conscience above all worldly peace. Account the favour of God, the joy of the holy Ghost, the sweet hope of the pleasures of Gods right hand, and the treasures of a better world, worth all thou canst give in exchange, and above all that may be compared with them. This will make thee (with the wise Merchant) sell out thy self, and forgoe all for the Pearl, and goe away rejoicing.

6. Examine thy heart, how it stands affected in lesser trials, now in the peace of the Church. If it shrink in smaller trials, I must not look to trust it in greater. If now it will not endure the threat of a Superiour, the fear of losse, the dread of dis-favour: If it now shrink from good men, because of their troubles and sufferings, which are their crowne: if thou canst joyn with the times in disgracing men fearing God; assure thy self, if greater trials come, thou shalt be given up to greater delusion and Apostasie.

7. Because to stand in persecution is a work above naturall strength, and ascribed to the holy Ghost, to stablish men to this triall, and strengthen them to all patience with joyfulness, Col. 1.10. We must pray the Lord not to leave us in temptation, but preserve us constant both in peace and persecution. Presume not of thine own strength. None have more boasted of their valour at home, then they that most cowardly lost the field. Remember Peter: and pray for the mighty power of the Spirit, to make thee of weak, strong, and altogether unmoveable in this work of the Lord; 1 Cor. 15. ult. Alwaies remembering the great danger of falling away, both in the good things lost, and in the multitude of evils pulled upon thy self.

Thus much of the second sort of bad ground: We come now by Gods assistance to the third.

VERSE 7. And some fell among thornes, and the thornes sprang up with it, and choked it. The third sort of ground.

That which our Saviour taught his Disciples, namely, what an hard thing it is to be saved, we have evidently seen in the explication of the former ground: wherein we have discovered a number of Hearers, who have gone so far in the way of heaven (as most of our Hearers come not neer them:) to be but reprobate ground, and lose all their labour and expectation. But yet we shall more cleerly discern that truth, and have more occasion seriously to consider of it, when we shall in this last ground, (the best of all the bad ones) make manifest, that they that step before and beyond the former, shall yet fall short of their ayme, and be shut out of heaven as well as they. For there was nothing good in the former, which is wanting in this: but some further commendation in this, which was not in the former.

Consider here with me three generals.

1. The kind of soyle: some of the seed fell among thornes.
2. The successe of the seed in it: 1. commendable, 2. lamentable.
3. Thereasons, or the causes of failing.

For the soyle, it is thorny ground.

For the commendable successe: 1. It goes as far as the former: in bearing, ver. 14. in receiving, Mat. 13. 20. and Mark. 4. 14. and in growing, as our Text hath it. 2. It goes far beyond it: for first, the ground is softer, the mould moyster, the soyle deeper, and so more hope: secondly, it springs beyond

Method of this part of the Text

beyond the other: the other growes, but this sprang up, not onely to a blade, but to an eare, though not a ripe one; neither doth the stone hinder the rooting, while they are hearing; but, after they are departed, thornes choke it: thirdly, they hold on their profession still, which the other lose; they are not driven off by persecution, but would obey still, did it not crosse their pleasures and profits.

For the lamentable successe, it is set downe, vers. 14. *They bring forth no fruit*: that is, either no good crop, or no lasting fruit to the harvest, or *καρποποιῶν*, bring no fruit to the end, or to maturity: for fruit they bring though not to perfection.

The causes of this falling are set downe, 1. In generall, to be *thornes*, namely, inward lusts, carnall affections, and corrupt desires. 2. In speciall, of three sorts: 1. *Cares of the world*, vers. 14. and Matth. 13. 22. 2. *Riches*, vers. 14. called *deceitfullnesse of riches*, Matth. 13. 22. 3. *Voluptuous living*, vers. 14. called by the other Evangelist, *lusts of other things*: these enter and choke the Word, Mark. 4. 19.

Thus in one view you have the summe and method of the Text, enlarged out of the other Evangelists. Now for the exposition of the first, consider, 1. Why lusts are compared to *thornes*. 2. Why these Hearers are compared to *thorny ground*.

Carnall lusts
compared
with thornes
in 5. things.

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2

1 Tim. 6. 10.

3
2 Cor. 7. 30.

4

Heb. 6. 8.

Bad hearers.
aply compa-
red with
thorny ground

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Carnall lusts are fitly compared to *thornes* in five respects: 1. There are some flowers, and some shew on thornes, small fruits, and many prickles: So what-ever appearance these lusts make, no good fruit riseth of them, but many prickles and sorrowes by them in the end. Thornes pierce the body, lusts the minde. 2. Thornes are every where armed, & ready to wound and teare him that meddling with them doth not carefully fence himselfe: So they that nourish the cares of the world, or addict themselves to pleasure or profits, pierce themselves *thorow with many sorrowes*. 3. As a thorne held softly pricketh nor, nor hurteth, but when it is held hard, and cruelt, it easily draweth blood: So a man may use this world, *as not using it*, without danger, and hold softly the profits and pleasures of this life; but gripe them, and fallen on them, there is certaine hurt. 4. Thornes and briars are the dens and receptacles of Serpents, and poysonfull wormes and creatures: so are these unmortified desires the harbours of infinite noysome sins, which shall creepe as thicke into the soule, as the Frogs into *Pharaohs* lodgings. As Israel not content with Gods daily allowance, but out of a covetous and distrustfull desire, against Gods Commandement, saved some of the Manna till morning, but it was all full of wormes, and stunk: So do fleshly mindes, by nourishing unlawfull lusts, turne Manna into wormes. 5. As thornes and briars are at last good for nothing but fewell for fire: so these thickets of lusts, and pursuit after the profits and pleasures of this life, are the proper fewell of the fire of the great Day, and prepare the ground it selfe, (which all worldlings are:) without timely repentance, as fewell for the fire of hell, which is unquenchable.

These bad Hearers are as aply compared to *thorny ground*. For as a thorny and weedy soyle chokes and kills at length such seeds as come up hopefully: so an heart stuffed with unmortified affections, at length resists and chokes the Seed of Gods Word, that it shall not prosper to the salvation of that Hearer in the harvest; for 1. These *thornes* supplant the Word, and unroot it againe, as thornes to root themselves, undermine the seed below. 2. These thorny corruptions hinder the comfortable heat, and shine of the Sun from the heart; namely, the sweet beames and influence of the Spirit of grace, which cannot come so sweetly and freely to the heart, to cherish the growth and worke begun: as thornes hinder the Sunne from plants. 3. Thornes draw away the moysture which should preserve the plants in their

their growth and greenesse: Even so these inward lusts draw the heart from meanes of moysture of grace; they sometimes give a man leave to heare, but as they prevaile and take up the heart, there shall be litle time allowed to remember, meditate, or apply that which is heard, and as small leave to bring things into practice.

Doctr. In that our Saviour compareth bad Hearers to thornie grounds, we learne, that thornes and lusts of any sort, suffered to grow in the heart, doe soone over-grow the Word of God, and suffer it not to prosper. For as the Husband-man that suffers thornes and weeds to choke his seed comming up, loseth his harvest: Even so that man loseth his part in the Gospell, that cherisheth lusts and disordred desires in his heart, together with the Gospell. Hence the Apostle James, chap. 1. 21. telleth us, that if we would here the Word so as it may be ingrafted in us, we must first cast away, or put off as an old ragge, the superfluitie of malitiousnesse and filthinesse; that is, the abundance of carnall affections, loosenesse of life, pride, disdain, wrath, contention, earthly pleasures, vanity, evill speaking of divine doctrine, &c. and in the next vers. shewes, that with these lusts men may be Hearers of the Word, but never doers, till they be weeded out; they will at length over-grow it.

Lusts of any kind cherished, spoyle the worke of the Word.

James 1. 21.

See this in the examples of wicked men. Herod let his lust and inordinate affection to his brothers wife grow with the Word: therefore, notwithstanding he revered John and did many things gladly, yet this lust choked the Word, and it came to nothing. Judas heard the Word from the mouth of Jesus Christ, and by it grew to a great reformation: but suffering the lust of covetousnesse to grow up with it, it soone over grew the word, and he betrayed his Master. Simon Magus heard the Word, beleaved, walked with Philip as a Disciple, no grosse thing appeared in him, a man would have thought the Word wondrously powerfull in him: but he suffered the lust of pride or covetousnesse to spring up with the Word, and when occasion was offered, it overtopt the Word, and bewrayed it selfe, in seeking to buy the gifts of the holy Ghost with money.

See it also in the examples of good men, Rom. 7. 19, 20, 21. Paul professeth of himselfe, that he cannot doe the good he would, because evil is present with him: and generally of all Believers, Gal. 5. 17. the flesh lusteth against the Spirit, and the Spirit against the flesh, so that ye cannot doe the things ye would. Asa, a good King, being reprov'd by Hanani the Seer, for his vaine confidence in the King of Syria, was wroth with him, and put him in a prison-house: for (saith the text) he was in a rage with him because of this thing. And so was Jonab with the Lord himselfe.

2 Chron. 26. 10.

Reasons. 1. Ill weeds (we say) spring apace: good seeds or herbes not halfe so fast. We shall see a Bramble growe more in seven months, than an Oke in seven yeares. So our text: the thornes grow up with the seed, but choke it by overgrowing. 2. Our grounds are fit and prepared to produce thornes rather than bring up the good seed. Our hearts are the natural mother to lusts, but a stepmother to seeds of Grace. For there lyes in our nature a Sea of evill lusts lurking: our own original lust is a fountain, and an inordinate disposition to all evill. From which fountain issue innumerable streames of actuall lusts, which are the innumerable motions of the soule, contrary to every Commandement of God: All which in their severall armes and hands issue out against God and his Word, as the Philistines still warred against Israel. Now our ground being so apt to weeds, they will soon over grow the Word, if but a litle neglected. 3. A part of the curse on mans sin, is, that the earth should bring forth thorns & thistles. The earth should have brought them forth, if man had not sinned; but they should not have been so noysome and hurtfull.

Reas. 13.

Gal. 3. 12.

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hurtfull to man and the fruits of the earth. Even so it is a part of the curse of our sin, that there should grow up such noysome lusts, (as thornes) in the ground of our hearts, as do farre more hinder the growth of grace in our hearts, and choke the Seed of the Word sowne in our soules, than all the weeds and thornes in the world can choke the seeds and fruits of the earth. Lusts are still remaining in the best, but not new as a curse, but onely at the Canaanites, to keep them humble. 4. The reigne of lust cannot but thrust downe the reigne of the Word: for first, that the Word may reigne, it must be understood; but thornes hinder the sight of the Sun from the Seed. How can a man see objects, that hath a thorne run into his eye? So one thorne is enough to darken the eye of the understanding. And therefore, 1 Pet. 2. 1. The Apostle wiseth us to lay aside all evill affections, not some, not a little, not the waste boughs, but the root and stumpe. Secondly, that the Word may reigne, it must first renew: But there can be no new creature, till the old man be put off, with his lusts, Ephe. 4. 22, 23. Till this be, the truth of Christ cannot be learned, as in Christ. Impossible it is to answer the heavenly Seed, or be answerable to the meanes of divine regeneration, unless we put away the former pravitie of nature: As a man can never set up a new frame, till he have removed the old rubbish. Thirdly, that the Word may reigne, it must be obeyed when it commands, and be expressed in the fruits of holiness: But lusts unsubdued oppose themselves, and hinder the motions when they should come into practice: & the Lords Plant becomes fruitfull only on that condition, that the father purge it, Joh. 15. 2. How can a man walke on cheerfully in his way, that hath a thorne sticking in his foot? No lesse doe these thornes cast men backe in their way of obedience: these superfluities of lusts, and inordinate desires are as dead branches, that must be lopped off before fruit can be expected.

Vse 1. See hereby the reason, why numbers have either growne so slowly, or not at all, after much labour of the Lords husbandmen: namely, because their hearts are as thorny ground. Some came with mindes stuffed with covetous desires, some with fleshly imaginations, or filthy cogitations, others with proud conceits of their owne knowledge and wisdom, others alienated with contempt and hatred of the Word, which crosseth their lusts. Partiall Hearers heare with respect of persons, or degrees. Popish Hearers never profit, that come with obstinacy and prejudice of our Doctrine. Where these or the like lusts sway, expect no profit: No planting, no watering, can make seed prosper, where these thornes grow with it.

Objct. One lust can doe no great harme: in other things we are honest enough, but onely in vsury, or gaining, or a little Oath, or Lye now and then.

Ans. One chiefe is enough to betray an house: one devill suffered to enter, brings seven worse than himselfe, and let any come with purpose to continue in any one sin, nothing shall move him, nothing shall convert him. One Swine spoiles a whole garden: One dead Fly, the whole ointment: One hole in a ship, the whole vessell.

Vse 2. If we desire the Word should prosper in us; do as the good Husbandman, who would keep his ground in good kilter, on which his seed is cast, or to be cast. First, he will bring in the Plough to prepare it, and lay it fallow both to root, and unroot the weeds that would choke the seed. For it is a shame, and part of negligence in an Husbandman, to have his fallowes lye full of weeds. So must thou see, that thou bring into thy heart the grace of mortification, which is a generall unrooting of these thornes and weeds: Good husbandry contents not it selfe with some good seed springing up, unless it kill the weeds: No more content thou thy selfe with the rising and moving of some good affections, unless thou mortifie the bad and noysome.

Jer.

Many are the exhortations to lay fast hold on the Word, and to lay it up safe in the midst of the heart, and to keep it as a man's life, Prov. 4. 4. As a man that hath a Jewell, will be carefull to lock it up in the safest chest he hath. 1 Tim. 3. 9. Keep the mystrie of faith. Rev. 3. 12. Hold that thou hast, hold that thou dearest.

As many are the exhortations, that we negligently lose not the Word, Heb. 2. 1. We ought diligently to give heed to the things we have heard, lest at any time we let them slip: a Metaphor taken from riven vessels, that let all the liquor run out. But here, the more precious the liquor is, the more must be the care of the vessels soundness. 2 Pet. 2. 21. Better not to have known the way of truth, then after the knowledge is departed from the holy Commandment.

Many are the commendations of them that were Hearers for after-times: as of David, Psal. 119. 11. I have hid thy Word in my heart: and of Mary, who pondered Christs sayings, and hid them in her heart, Luk. 2. 51. And as many are the dispraisers of such leaking vessels, who like the women, 2 Tim. 3. 7. are always learning, yet never come to knowledge: and those Jewes, Heb. 5. 12. who for the time might have been teachers, yet needed to be catechized in the very Principles.

Rev. 1.

Rev. 14. 6.

Reason 1. From the nature of the Word, which is in it self a perpetuall truth, an Everlasting Gospel: Heaven and Earth are most stable, and firmly founded by God; but not so stable as the least jot of Gods word, which shall not fail or fall to the ground for ever. And to us it is a certain rule, a constant law, and binder, not for the present only, but for all time future, yea and for all eternity.

Rev. 22.

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2. This is a main difference between a godly man, and an hypocrite. Many things may affect an evil man for the present hearing of the Word: Sometime he may hear a novelty with great affection, but as children delight in a new toy for an hour, but presently contemne and lose it. Sometimes the power of the Word makes an hypocrite tremble, as Felix, and grow to some promise with himself, and perhaps to some purpose and resolution of amendment: So Israel hearing the Lord speak in so terrible a voyce, promise fair, All that the Lord our God saith by thee, (if he will no more speak by himself) we will hear it, and doe it. But the Lord saw there was no such heart in them, Deut. 5. 27, 29. Sometime some affliction prepares them to heare, and now while the iron is in the fire, and the hammer upon it, it may be wrought to some fashion till it be cold again: so Pharaoh sometime will confesse his sin, and acknowledge Gods righteousness, and begge Prayers of Moses: but onely so long as the plague is upon him. Sometime some naturall motion, or some spirituall motion may stir them, and for a flash they are earnestly resolved for Heaven; so the young man comes hastily, and heares gladly, but not purposing to doe all that is required, goes away heavily.

The hypocrite in all these motions is like Ephraim, whose goodnesse was as the morning dew, suddenly dried up, Hos. 6. 4. The Word comes into a bottomless heart, wherein is a bottomless gulf of guile and deceit, and all is lost at length. But the godly man, by the Words dwelling plentifully in his heart, attains the commendation pronounced upon the Church of Thyatira, Rev. 2. 19. I know thy works, thy faith, &c. that they be more at last than at first. He hath on him a mark of one that is planted by the Lord in the House of the Lord; he is more fruitfull in his age, more fat and fresh daily, and exceeds his former times in feracity, and fruitfulness in good works and graces.

Psal. 92. 14.

In a word, whereas all other things are common to all, the Heavens, the Earth, the Creatures, yea, the Ministry of the Word, Sacraments, Prayer, and many common graces wrought by them; this alone is the speciall right of Believers, incommunicable with hypocrites, to have the Word of God everlastingly fixed in their hearts: Esa. 8. 16. Seal up the Law among my

my Disciples: now a seal is a meane of secrecy from them whom the matter concerneth not, and of assurance to them whom the businesse concerneth.

This is the second reason.

3. The best of Gods Word is after the hearing. Our Parable compares hearing of the Word to sowing: now the best of sowing is long after, in the reaping. Elsewhere it is compared to food: and the best of eating, is after eating, in the nourishment and strength. For let men eat and drink with great appetite, good taste, and much pleasure; yet if after the eating, bad humours in the stomack suffer it not to stay, or not to digest if it doe stay, it doth much hurt instead of nourishing. So in the state of the soule, where many wicked humours resist the work of the Word heard.

Gods Word is best after the hearing, for five reasons.

But to shew in speciall, that the Word is best after the hearing, consider, 1. That it frameth a man to the life of faith, & upholdeth that life. It is a meane to make a man good, and continue his goodnesse. Because it both storeth a man with graces, and preserves him from ungracious courses, through all his life; which those that make no use of the word beyond the hearing, are wrapped in, *Pro. 2. 10.* When wisdom enters into thy heart, then shall counsell preserve thee, and understanding shall keep thee; that is, both in the good way, and from the evill way: So, *Psal. 119. 11.* I have hid thy Word in my heart, that I might not sin against thee. 2. The Word kept in the heart, makes a man a notable pattern of piety to others, and a fruitfull Christian, upholding him in a readinesse to every good word and work. If the heart keep knowledge, the mouth will speak of wisdom, *Psal. 49. 3.* He is fit and ready to counsell, exhort, rebuke, and comfort others. For the Word of God, which is able to make the man of God ready and absolute to every good work, is much more able to fit private Christians thereunto; 3. Our greatest businesse is behinde, to which the Word kept in the soule can onely fit us; as namely, to fit our accounts, to store our lamps with oyle, to hold on our repentance, and finish the good work begun, with perseverance. 4. Our greatest sufferings and tryals are behinde: dayes of sicknesse, the day of temptation, the day of death, wherein Satan will be most furious and raging; and the day of Judgement. Now as David said of himself, If thy Word had not been my comfort, I had perished in my trouble: so if the Word be not thy sword in the day of temptation, if it be not thy health in sicknesse, thy life in death, if it plead not for thee in judgement, thou art everlastingly lost, because thou hast wilfully lost thy part and portion of that blessed Word. 5. Our mark is still before us, even that everlasting happinesse, and great salvation, which the Word of God (faithfully retained in the heart) not onely revealeth, but putteth us in possession of. Thus as the pillar of the cloud and of the fire never left Israel, till they came into Canaan, no more doth the word of God cease to be our constant direction, for our motion or station, till it hath set us into that heavenly Canaan; no nor then, it being a surer pillar than that of the cloud; for as the Prophet saith, *O Lord, thy Word endureth for ever in Heaven, Psal. 119. 89.* that is, although never so many things in earth seem to cloud and crosse the gracious promises, that thou hast made to thy children, yet in Heaven shall they taste the sweetnesse of thy Word, more then ever they did in earth; when they shall enjoy all the fruits of that eternall love and decree, which they beleev'd in this world. Besides that, the same Word of God, which now the Saints lay up in their hearts, is the Law and Charter of heaven, by which being fully conformed to the obedience of it, we shall walk eternally before God in the perfection of that obedience; which is here begun. And thus it is our eternall direction in heaven also.

Four sorts of hearers here-by reprov'd.

Use 1. To reprove many Hearers, who are affected in the act and time of

hearing, or while the Doctrine is delivering, but presently loose the matter, the motion, affection, and all. Some come as our Saviours Hearers, Mat. 22. 22. *When they heard, they marvelled, and left him, and went their way,* we here no more of them. Many hear desirously, as with open and erect ears; but both being open, it goes in at one, and out at the other; it stayes not for after-use, but a little present admiration, as in these Hearers of our Saviour.

2 Sam. 12. 7.

Others hear, and the Word smites them, works a little on their conscience, wounds them, & tels them as *Nathan* did *David*, *Thou art the man*. Now were a fit season to work with God; but they goe away, other distractions meet them at home, the motion dies, and they are as men sea-sick, while the Word tumbles them, and makes their conscience wamble within them, but are all well again, so soon as ever they come to land.

Others hear with soft hearts, and the Word coming home, they begin to melt, can resolve into tears, so mellow seems the ground; they see their unworthiness of the Promises, and how lyable they be to all the threatnings, which they conceive their own portion. But as the metals are onely soft and pliable while they are in the fire; so these in the hearing, but shortly after lose all the efficacy of the Word, and become hardened as before.

Others, stirred up by the power of the Word to some good duty formerly neglected, now grow to some resolution, that no Lion in the way shall hinder them, and purpose (a man would think, and themselves doe so) unsaindly great change in themselves; but shortly after prove like the son in the parable, *Math. 21. 30.* whome his father commanding to go to work in the Vineyard, he promised, (and likely he purposed) he would, but for some other motion prevailing, *went not*. So we have many Hearers many times in good moods; but corruption of nature not subdued, nor mastered, (which is not alwayes stirring alike) watcheth the fittest time to resist the Word, so as present purposes are seldome or never followed to practice and future performances.

4 Motives to lay up the Word for after-use.

Use 2. Look well to thy hearing for after-times, that with knowledg thou mayest joyne obedience, and by the Word, grow in grace, as thou doest in dayes. Content not thy self to hear with a soft heart, or with a joyfull heart, if it be hollow, and rummy to let it slip. Consider four motives hereunto: 1. That as God hath made our blood a carrier and conveyer of life thorow all the body: so his Word to carry spirit and life thorow all the soule. And lesse dangerous it is to break a veine, to let out all the blood and life of the body, than to admit a clife in our soules, that the doctrine of life and salvation should run out. 2. The world casts nothing upon him that is a waister and spend-thrift; nor can he be ruler of much, that is not a faithfull keeper and savor of little. If thou savest not that thou hearest, nor layest it up, thou shalt never be a rich man in knowledge, faith, comfort, or experience. 3. Nature teacheth to save somewhat against a rainy day. Consider what dayes thou hast to passe: if prosperous; if adverse; if sick; if sound; if tentations on the right or left hand; if life or death; if whatsoever; thou art naked without the Word, without strength, counsell, comfort. 4. A godly man will be a Christian at home, as well as at Church, and (as *David*) walk uprightly in the midst of his house.

Psal. 101. 2.

Meanes to hear for afterward.

4 Meanes of this duty.

1. Be abundantly covetous to lay up a good store for thy self against time to come. Enlarge thy affections insatiably, to gather all thou mayest. This is a gracious and commendable covetousnesse. 2. Esteem it above all keeping, more worth then much fine gold, *Psal. 119. 127.* Account it thine heritage, and the joy of thy heart, *vers. 111.* 3. Let it be in thy heart first, treasure it there: A man reserves his barne for his crop of wheat, or other corne: Wilt thou fill thy barn and garner with chaffe and stubble? or wilt thou, instead of gold

gold or pearly, pester thy best coffer with droffe and pibbles, which are heavy and combersome, but of no price or value? 4. Bind it on thy fingers, Prov. 7.3. as a Ring that is ever in sight. Practice is the best keeper of the Word.

The Thornes sprang up and choaked it.]

Now we are to intreat of the failing of the seed in this ground: where-
in, because there is but little difference from the withering we spake of in
the former grounds; but that it proceedeth from other causes; we will there-
fore inquire into those causes, as they are particularly and in order set downe
in the 14. verse: Cares, Riches, Pleasures. These are described as the spe-
ciall thornes, which choke the seed of the Word.

Whence note in generall, what it is that lets us from heaven; not onely the pur-
suit of unlawfull things, but the abuse of lawfull. It is not whoredome, adultery,
theft, murder, Sabath-breaking, and the like, that here are said to choake
the seed; and hinder our harvest: but the abuse of lawfull profits, pleasures,
cares and desires: *Matth. 24. 38.* As in the dayes of Noab, they did eat,
and drinke, and marry, and give in marriage, untill the day that Noab entered
into the Arke, &c. What? was it a sin to eat, to drinke, to marry? were
these the things for which they were destroyed? No, but the abuse of these
things: they were so wholly in these, as they securely cast off all admonitions,
and all prediction of judgements: these became thornes, and choaked
all counsell, and all the preaching of Noab; and so their destruction
was sudden, not because it was not foretold, but it was not beleevd
or regarded.

Luk. 14. 16. What was more lawfull than to buy a Farme, and a yoke of
Oxen, or to marry a wife? But yet, *these shall never taste of the Supper*: not be-
cause they did these things, but because they were so inordinate and intent
on them, that they refused the call to the Kings Supper. And these three sorts
of invited guests, refusing the Kings gracious invitation, do notably resemble
and expresse these three sorts of thornes choaking the Word: the Farme no-
teth riches; Oxen, the cares of life; and the Wife, voluptuous living: All
which, or any of them, hinder men from the heavenly banquet. So 1 Cor. 10.
7. *The people sat downe to eat and drinke, and rose up to play.*

Reason 1. Sins in lawfull things are both more ordinary, and lesse sensible,
both for the avoiding and preventing, as also for the recovery and repentance
from them. What a number of naturall and indifferent actions doth every man
goe over every day, into which creepe a number of finnes, because men take
themselves free to doe as they list in them, and onely content themselves in
their liberty unto the thing, unwilling to heare of any of Gods restrains, or
impositions in the manner or fruition of that liberty!

This point is very usefull, and therefore we will give some instances, to
shew, how men doe infinitely abuse their lawfull liberties, with the great
hazard of their soules.

1. In eating and drinking, which is not onely lawfull, but necessary. Yet
here Christians offend exceedingly, many wayes: 1. When they eat not their
owne bread, 2 Thes. 3. 12. 2. When they eat without feare, Jude 12. not before
the Lord. 3. When they corrupt themselves in the creatures, losing sobriety,
modesty, chastity, health and reason, as the drunkard drownes his soule, senses,
body and all. 4. When they never taste the sweetnesse of God in the crea-
tures, more than beasts: nor sanctifie themselves after feasting, as Job his
sonnes. 5. When they waste the creatures, not remembering the afflictions of Job 1. 5.
Joseph, Amos 6. 6.

2. What is more necessary than apparel, decently to cover nakedness, to fence the
body from injury of weather, & to put us in mind of sin? But what a number of

doe men and women put on with their apparell? 1. For the matter, which is not skin, as *Adams*, but stately and costly? 2. For the manner, while they take liberty to disguise themselves in *strange attire*, and monstrous fashions, shewing no other hidden man of the heart, but lightnesse, vanity, wantonnesse, and slavishnesse to every new-fangled fashion; for which, the Lord threatned to visit the *Kings children*, *Zeph. 1. 8.* 3. For the measure, while they pass all bounds of sobriety, and waste more o their backs most prodigally, than would cloth a number of the poor servants of *Jesus Christ*? And all out of this conceit, that they may weare what they list, and how they list; not considering, that the Lord hath tyed them as straitly to the rules of piety sobriety and charity in the wearing, as to the necessity of wearing it selfe; besides the waste of time, and thought, &c. which should be better occupied.

3. Recreation.

3. What is more lawfull, yea more necessary then recreation? But, how doe men, out of the lawfull liberty that God hath allowed them, breake out most unlawfully, and most intensible! 1. In respect of the matter, (when with the *foole Prov. 26. 18.*) they make a *pastime of sin*: as of Dice, condemned by the Lawes of the Land, and Cards, and lascivious Dancing, Playes, Enterludes, and all merriments, wherein is no praise, vertue, or good report. 2. In respect of the manner, when they turn their vocation into a recreation; when they powre out their hearts unto pleasure, as lovers of pleasure more than of God; when they waste their time, and ingrosse it for sports, to the hinderance of better duties, in the publike and private calling; when the publike or private duties of Gods, holy Sabbaths are interrupted or omitted; when, to the dishonour of God his sacred Name by Oathes and cursings is blasphemed, or his holy Word jested upon, or his faithfull servants, the Preachers and Professors of Religion are reviled & reproached, by Playes, Songs, or scornes. Lastly, when other men are hurt by sports and games; as by winning their money to their impoverishment and hinderance: or a mans owne estate, as *Solomon* saith, *He that loveth pastime, shall be a poore man*, both in grace and goods. Yet what Gamster of a thousand sees himselfe tumbling in these sins? Or where is one of a thousand, that will be reclaimed from them?

Phil. 4. 8.
Sports become unlaw-
full being im-
moderate, un-
seasonable,
profane, un-
charitable.

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Prov. 21. 17.

4. Marriage.

4. What is more lawfull and necessary than Marriage, for the comfort of man, for the continuance of the world, and the Church, by an holy seed? But how many make up a great heape of sin, by the abuse of this holy Ordinance? Some conceit they may marry where they list, the sons of God to the daughters of men: not remembering the Apostles Canon, *alwaies in the Lord*: But joyne with Infidels and enemies to Religion as *Solomon*, to the turning away of his heart from the Lord. Others use it rather to stir up naturall corruptions, than to beat them downe. Some, rather to helpe one another to hell, than to heaven; or in earth, while the Husband loseth his authority by unthriftinesse, bitterness, or lightnesse, and the Wife shakes off his authority by fullennesse and contempt, both of his person and commandments. Others sin against it more directly: as when the Husband leaves the Wife of his youth, to embrace the bosome of a stranger: or the Wife forsakes the guide of her youth, and loves a stranger better: thus was the sin of *David* hightned, that having wives of his owne, he must needs have *Uriah* also, *2 Sam. 12.* For this is to sin against the remedy.

5. The calling

5. How lawfull is it, and necessary, to imploy a mans selfe in his calling? But (besides that, many live in unlawfull callings, or in none:) where is the man that sanctifies the particular passages of it by the Word and Prayer? Where is he that retaines an heavely minde in following his earthly businesse? How many sticke not to gather Manna on the Sabbath day, which shall rot betwene their teeth? How many

many all the week long gather goods, & drive their trades with as many oaths, lyes, and glozings almost as words? How many turne their Trades into Crafts, getting as much by craft, deceit and injustice, as by faire and lawfull following of their calling? Where is the man that chokes not his generall calling with his speciall, and inrocheth all the time of the weeke, that scarce any can be allotted to the service of God, either in Gods House or his owne? How is it, that men thrust themselves as busi-bodies into other mens matters, and faile in their owne?

6. What is more lawfull or necessary, than to provide for a mans owne? Is not he that provideth not for his house-hold, worse than an Infidell, 1 Tim. 5. 8? But hence how doe numbers confound Christian and carking care, not seeking first the Kingdom of God for themselves and theirs, but becoming Drudges to the world, and to their children, providing no otherwise for them, than the beasts for their young ones, present food and harbour; forgetting the words of the Apostle, Ephes. 6. 4. *Bring them up in the nurture and instruction of the Lord.* As if a Christian, who takes care of the body and baser part of such as belong to him, can forget or neglect the soule, which is the farre more noble part of man. Or as if he which performes it to his family (which the very Law of Nature calls for at his hands) should utterly forget that, which Gods Word every where chargeth him withall.

7. What is more sweet and necessary upon earth than company and society with men? whence the Philosopher calls man *A sociable creature*, as the beasts be not. But how many mischiefs creepe into the life, and sinnes into the soule, by the abuse even of lawfull society? as when men chuse or fall into swearing, drinking, or idle company: when they run promiscuously into all companies, and fall to such exercises as they finde: as Peter into Caiaphas his Hall, when he should have been better employed: or when they frequent societies where God and Christ is not, but Satan and his Agents, and a whole troope of tentations. And what hurt comes by mens communications, which naturally is profane, unfavory, uncharitable? Besides, even good men in bad companies acquie not Gods glory, nor themselves as they ought; and in good company, either doe not, or receive not the good they should.

This is the first reason.

2. In things lawfull, men are most secure, and thinke themselves safest: and there Satan is most, where he is least suspected. As the Serpent lyeth in the greenest grasse, so Satan lyeth in ambush against us in our most lawfull liberties. As he laid his trayne against our Saviour Christ himselfe in the matter of meat and drinke, when he was hungry: so also against us, chiefly in things, wherein God hath given us allowance. Wherein was it that Satan overcame Lot? was it first Incest with his two daughters? No, that was hainous, but first he soyled him in that which was lawfull: he first abused himselfe in wine, and then his daughters in Incest.

3. Whereas our nature, Spider-like, turnes our best and sweetest things to poyson, Satan to our corruption addes his weight, putting us forward to abuse good things and lawfull; he cause this both hinders God of his glory in the meanes of our good, and our selves in the end for which God alloweth them. God hath given us all our lawful liberties, as helps to heaven: we use them as hinderances. His grace puts them into our hands as staves, to support us in our way and wearinesse: we, by the abuse, make them burthens and clogs to cast us backe. He allowes us them as spurs, to provoke us to cheerefulnesse in his service: we pervert them, and they become as thornes to choke us, and hinder us in his service.

Well

1 Pet. 2. 8.

Well knowes Satan, that the best things abused, become evill to him that so useth them. Christ himself shall be a Rock of offence. The Word, if it kill not vices, it killeth soules. And the Sacraments are rank poyson to the unworthy Receiver. He cares not how many gifts of nature, nor of grace a man hath, so as out of them arise pride, ambition, envy, &c. which are as a Canker consuming them. And much lesse cares he how many gifts of fortune (as they call them) that is, wealth and honour a man hath, so as they make him swell with disdain, or vainly confident in his wealth, or secure in his course, or licencious in the bold committing of sin. Let wealth flow in, as waters from a full fountain, so they drowne the soule in perdition. Thus Gods glory is impaired, which he expects for his goodnesse, and mans sin enlarged, which hath made him selfe so miserable by so great mercy.

See sin and
danger where
the world
is none.

Use 1. To let many a man see his sin and error, who never suspect hurt and danger in such lawfull things, as riches, and pleasures, and cares of the world. They wonder they should be thornes, who never felt the pricking, but hath tasted much sweetnesse in them, and in nothing more. But our Saviour well knew the nature of them, through the malice and infirmity of men abusing them. He well saw, that no thornes do so choke the seed, as these the Word: and that many, who found such sweetnesse in them, have false short of salvation by them. If thou haddest never eaten forbidden fruit, nor fed upon stolne bread, the abuse of lawfull and allowed profits and pleasures will keep thee out of heaven. The Farme lawfully gotten, but unlawfully affected, may make thee never taste of the Supper: and the having and enjoying the wife thou hast married, may make thee say flatly, *I cannot come*. Thinkest thou the divell hath no baits but in his hellish tentations? Yes, his baits lye every where. If thou beest a rich man, he hath deceitfulness of riches: If a poore man he hath the cares of this life: If any other thing affect thee, he hath lusts of other things, to make thee fall short of salvation. Say not with thy selfe, I am no adulterer, no murderer, no thief, and therefore am in a good way to salvation; unlesse also thou hast watched Satan, and carryed thy selfe cleere and faire in thy calling, in thy wealth, marriage, recreation, company, meat, drinke, and apparell. Neither say, I thanke God, I am no Relucant, I come to Church, I heare good Sermons, and if any could tell me a better way to heaven, I would surely take it: But bewaile thy abuse of lawfull liberties. Here were many that heard Christ himselfe, and yet were damned for nourishing at the same time these thornes that choked all. Neither say, I am a Professor of the Gospel, and am zealous against sin every where, and love them that feare God: For when Professors revolt to the world, and give themselves to an unjustifiable liberty, in following the profits and pleasures of this life, they shall see grace thrive as corne among thornes; which as they eat the seed, so our hearts and lives are eaten up with the cares and delights of this life.

Things un-
lawfull ex-
pressly dan-
gerous

Use 2. If such lawfull things as these prove sharpe and piercing thornes, what sharpnesse must we imagine in unlawfull? What an evil thing and bitter is it, to venture upon sin expressly prohibited, to reach out the hand for bread of deceit, to drink in with greedinesse stolne waters, and with delight to feed upon forbidden fruit? What is this but to walke upon snares and thornes, which will sting the conscience, and wound the soule to certaine and speedy death? Luk. 17. 28. *As in the dayes of Lot they ate and dranke, bought and sold, planted and built &c.* Here one askes, why our Saviour makes no mention, nor chargeth the Sodomites with those farre greater sins, of which we read in the story, Gen. 19. as the contempt of the Word, their violence against Lot, their horrible and crying sin of Sodomy; but onely those which seeme light, or no sinnes in comparison. And the answer is, That we might conceive what a fearfull plague belonged to such fearfull enormous courtes, when as
even

even lawfull things, and such as without which life cannot be maintained, immoderately used, were punished with fire and brimstone.

Think it too much to offend in thy lawfull liberties, although thou venture not upon unlawfull. For if he that offends in the former, cannot but break thorow a thorne hedge, not without pricking and tearing himself: How much more shall he wound himself, that dares venture over that sharp hedge of curses, wherewith God hath bounded and hedged his Law! Oh that bold sinners, shamelesse harlots, deboshed drunkards, blasphemous swearers, and profane Sabbath-breakers, would think on this!

Use 3. Learne we to moderate our lawfull and naturall desires, as wherein so many snares doe lye: Desire no outward favours, without inward grace to use them; without which Gods mercy proves but thy judgement. And for thy better direction in the right use of lawfull things, take these Rules:

5 Rules of moderation in naturall and lawfull desires.

Deut. 2. 5. 3.

1. Consider, that lawfull liberty used to the full, is exceeding dangerous, and restraint is necessary. He that will take all the liberty he may, will sometimes take that he may not. Hence it was, that the Jewes in punishing malefactors, were wont to give but 39 blowes, whereas they might give forty: 2 Cor. 11. 24. Of the Jewes five times received I forty stripes save one. Let this be thy care also, to cut thy self somewhat short, even in that which is lawfull: for, the more flesh is pampered, the more is the spirit weakened and soyled.

2. Consider the Author of all thy liberties: that while thou hast the sweetnesse and comfort of them, he may have the glory of them; of whom, and by whom, and for whom are all things, by Jesu Christ, Rom. 11. ult.

3. With the use of naturall things, labour to joine a spirituall use and so while we cherish our bodies with them, we shall also refresh our soules. As for example: In the use of meat and drink, stir we up our selves to labour for the bread and water of life. In putting on our clothes, labour to put on Christ as a garment. In marriage, see thou meditate much and often on that sweet contract between Christ and the soule, and so in the rest. This one calls an holy Alchimy, to draw gold out of lead, heaven out of earth, grace out of nature.

4. Consider, that the right use of peace and plenty, is, to grow up in the fear of God, in peace of conscience, and the comforts of the holy Ghost: so the Church used her rest and peace, Act. 9. 31. And that the more outward blessings the Lord affordeth, and in them more time and meanes to serve him, the more service he looks for. And how absurd is it, that while thou takest the Lords wages, thou shouldest doe the worlds work, or thine own businesse altogether?

5. In our freer and more joyfull use of the creatures of God, let us carry an holy jealousie and suspition over our selves, lest sin creep in, and so we dishonour God. Job when his sonnes feasted together, sanctified them, and sacrificed according to the number of them all, saying, It may be that my sonnes have offended. Doe thou the like to thy self: mingle none of thy joy with sin; for then it must end in woe.

Job. 1. 5.

Are choaked with cares.]

Now we come in speciall to treat of the three kinds of thornes which choake the Word, and make it fruitlesse, as they are laid down in the Text.

The first of them are cares called by Matibew, cares of this world: And this is to distinguish them from the cares of heaven, and of that better world, which are every where commended to us: Mat. 6. 33. Seek first the Kingdome of God and his righteousness. 1 Cor. 7. 32. The unmarried careth for the things of the

The first sort of thornes are worldly cares.

Lord, and how he may please the Lord. And for a man thus to place his cares and desires, is, to walk with God, and begin his heaven before-hand; every where commanded, as the following and pursuing of his true felicity. Our Parable speaketh of another sort, of noysome and thorny cares for the things of this world, which are not allowed us.

Here sundry pertinent questions come to be resolved.

Worldly care awfull, how. *Quest.* 1. Whether no worldly care be allowed us; seeing the Apostle saith, Phil. 4. 6. *μηδὲν μεριμνήτε.* Be carefull for nothing?

Ans. The Apostle doth not command us to be idle, or carelesse in the doings of our callings, wherein every one must carefully abide. Adam in innocency must have a care of dressing the Garden: and all the sonnes of Adam after the fall, must eat their bread in the sweat of their browes. Else a man lives inordinately, and ought not to eat. Yea, the Apostle himself confesseth, 2 Cor. 11. 28. that he was cumbered daily, and had the care of all the Churches.

Non dicit. μηδὲν μεριμνήτε. sed. μηδὲν μεριμνήτε.

Neither doth he forbid a necessary care for the things of this life, to the sustentation both of our selves, and others belonging to us. For it is not only lawfull, but necessary for every Christian to have a care, not onely of his vocation, but of his condition and state of life in this world, how he and his may comfortably, and with the honour of God and the Gospell, passe thorow the world. And he that hath not a provident care for his family, hath denied the faith, 1 Tim. 5. 8. Such are a generation of debauched and vile persons, who cast all care away, & let the world slide; let wife and children shift for themselves; let debts and charge come on them; worse than the most unnaturall brutes, they cast off all calling and cares, and with them, all piety, honesty, and humanity it self.

Thus we see both a diligent and a provident care commanded: As a man in a journey takes gold, silver, meat and drink, to set him forward in his way; his care is not for these chiefly, but to finish his journey: so we that are Christians, may take with us the things of earth by the way, but must not set our care or affliction on them, onely so far as they serve for heaven.

Quest. 2. How far are these cares lawfull?

Sollicitudo diligentia & diffidentia.

Ans. Cares of the world are twofold. The one, a care of diligence, called *σπουδή*, that is, an honest study, and warrantable care, well confined, and kept within bounds of moderation. The other, a care of diffidence, called *μησπρω*, a doubtfull and diffident care, arising out of distrustfulness of God, and fear of wants, and so suffers not it self to be bounded within the rules of piety and Christian moderation. That is commendable, this damnable.

Quest. 3. How shall I know these unbounded and distrustfull cares?

3 Markes of distrustfull cares.

Ans. 1. They are cutting and distracting cares: *ῥῆς μερίστροφας*, the cares of a mans vocation or condition, or both, divide and distract his minde, torment him, make him unquiet within himself and with others, at board, in bed, every where: so Solomon describeth this man, Eccles. 2. 23. *All his daies are sorowes, and his travell griefe; he taketh no rest in the night.* And chap. 4. 8. *There is a man, and there is not a second, there is no end of his travell, &c.*

Cura interdicta, non officiosa eventus.

2. He loads himself with unnecessary and impertinent cares. For in the duties of vocation are two things: 1. The care and labour of the work of the calling. 2. The care of the successe and event. The former is ours, the latter is Gods. A sober and moderate care doth the duty, but leaves the care of successe unto God. But this care enters upon Gods right, and troubles it self about the event of his businesse, and successe of his labours, and cannot rest in Gods issue, neither before, nor after it is manifested.

3. There is a distrustfull fear of future need, which by carking and cutting care they would prevent. Though they have food and rayment, yet are they not content, but repine and vex themselves, because they know not how themselves, their wives and children shall be maintained hereafter: yea, and toyle themselves out of their skins, and bring untimely gray haire on their heads,

heads, for the next age, and next generation. *Objt.* May we not lay up for our selves, and our children? *Ans.* 1. Not with distrustfull care, nor with choaking thorny care, which eat out better cares. 2. Though a Christian may enjoy abundance, if God cast it upon him, yet may he not seek abundance above that which is necessary for his person, nature, and estate. He must be content with daily bread, and pray for no more: nay, the King himself must not seek superfluities, Deut. 17. 16. *Objt.* May we not care for the morrow, as our Saviour implies, Mat. 6. ult. *Ans.* Christ had a bag for his provision, and for his Disciples. Joseph provided for the seven years of famine: and the Church for the great dearth, Act. 11. 28, 29. So may men in their youth provide for age, while strength lasteth, and sight and senses are good: alwayes remembering, not diffidently, nor distrustfully, or to crosse the practice of faith, whereby we should daily depend on his hand and providence, who renewes our dayes and times upon us. For to this care our Saviour opposeth trust and confidence in God, vers. 30.

4. If a man by indirect and unlawfull meanes gather these worldly things together, let him be sure these distrustfull cares have stuffed his heart. Ordinary and warrantable care rests on good and allowable meanes: But he that by lyi ng, swearing, fraud, injustice, deceit in measures or weights, by usury, or the like meanes, can help himself, his care and course is wicked and damnable.

5. It is choaking care, if a man neglect the service of God, prosper not in grace, profit not by Gods Word, thrust the worship of God out of doores, or seldome, or slightly, or coldly, or formally perform these duties: or if a man fall back from good motions, good purposes, good beginnings, he may justly suspect himself, that inordinate and inferiour cares have seized on his heart, and waged war, and prevailed against the cares of heaven and a better life. In a word: when a man more imployes himself about them, than will stand with keeping his heart unto God, now they are choakers.

These are the cares here called *thornes*: The effect of them is, to choke the seed of the Word. Where consider two things: 1. How they choke the Word. 2. The use that is to be made thereof.

For the first: They choke the Word, 1. Before: 2. In: 3. After hearing.

Before hearing, two wayes: 1. In that the hold men away, and keep them from the Preaching of Gods Word. Luk. 10. 45. While Mary was set at the feet of Christ, hearing his gracious words, Martha incumbred her self about many things, &c. Her care and love in entertaining our Lord Jesus himself, was excessive and immoderate, and hindered her from hearing his word out of his own mouth. The same was the cause why those unthankfull guests, invited to the Kings Supper, Luk. 14. 18. they all made excuses; their inordinate care about Farmes, Oxen, and Families suffered them not to come when they were called. So now especially on a week-day, numbers keep away from this exercise; because the desires after the world have eaten out the desires and care of Gods Word: They cannot let their businesse, and servants would be idle, and I know not what. Whereas a man might name some places of idle resort, where they let ten times for much in a week. 2. If they doe come, yet these cares hinder their prayers, and preparation, and therefore their profitable hearing. They that cannot pray well, cannot hear well. Now, prayer is a lifting up of the heart unto God: but these presse it downe, and are as so many heavey stones hanged on the wings of our prayers.

In hearing, they hinder two wayes also: 1. When men bring their businesse in their breasts with them; they are casting and tossing with themselves, and plotting their own employments: and this hinders both attention, and understanding, and affection; without all which, the Word heard is unprofitable. 2. These inordinate cares keep out, and bar out the chiefe duties of a Christian, that there can hardly be entrance for them, or at least, very shallow rooting. As we shall see in some instances.

Doctr.

Worldly cares
great chokers
of Gods word

1. Before hearing,
two
wayes.

2. In hearing;
two wayes.

1

2

Three instances.

1

1. The Word, in the daily preaching of it, labours to confirme and increase faith and confidence in God: it bids us beleve, and trust in the Lord for all supplies, *Psal. 37. 3, 5, 7.* But these cares lodged in the heart, choake all these precepts, will not suffer us to trust God with our selves, but will take his care into our own hands, and will beleve and trust him no further than we see him, or have a pawn from him.

Col. 3. 1, 2.

2

2. The use of Gods Word, as it is from heaven, so it is to draw us to heaven, and lift up the minde to heavenly things; when it urgeth us to *seek things above where Christ is*, and perswades us to pull our thoughts from things below, and set them on things within the Vail. But these cares nourished in the heart, choake all such exhortations; for they wedge down, and stake down the Soule into earth, and earthly things: they will care for heaven when they come there, but for earth while they are here.

3

3. Gods Word, in the powerfull preaching of it, opposeth and beateh down the unlawfull and unconscionable seeking and meanes of getting the things of this life: It condemnes to hell all injustice, and fraudulent dealing, and all heaping and holding the least peece of wicked Mammon. But where these thornes are nourished, all these denunciations are choaked, they will set the tongue on lying and swearing, the hands on couesening and deceiving the whole course on usury, oppression; and all is fish that comes to net.

3. After hearing.

Thus where the world is taken in, the Word is shut out or choaked. *After bearing also*, these thornes choake the Word: so the Text saith; *and afterward*; or after they are gone, the cares of the world enter in again, and as a wedge drives out all before it. Many come from their earthly businesse, and hear with affection, and may hold it for a while; but at last, the threng of their businesse and cares of the world conquer the Word, and driveth it both out of their memory and practice.

Numb. 14. 2.

For the memory: see *Exo. 16. 3.* When Israel was without food in the wilderness, and knew not how they should sustain themselves, their wives and children, they begin to scorne and take on against Moses and Aaron; *Ob that we had died by the hand of the Lord in Egypt: Why? What was the reason? Had they not many promises from the Lord, of his care and providence for them? Nay, did they not see the hand of the Lord for them in that mighty deliverance thorow the sea, in the pillar of a cloud by day, and of fire by night, in that extraordinary sweetning of the waters of Marah, not many dayes before, chap. 15. 25.* Did not that promise yet sound in their cares, *verf. 26?* But these distrustfull and distracting cares choaked presently the remembrance of Gods promise, and of his great blessings bestowed on them, For the practice: we see it evidently in the young man, who presently lost Christ, and all, *because he had great possessions*, both in his hand and heart.

Mat. 19. 22.

Be not oppressed with earthly care:

Use. Seeing these worldly cares doe thus choake the Word in us, let us alwayes remember the counsell of our Saviour, *Luk. 21. 34.* *Take heed, lest your hearts be oppressed with surfeiting, and drunkenness, and the cares of this life, and that Day take you unawares.* Then the cares oppresse us, when they dull the mind, and make it heavy and untoward to the love and consideration of heavenly things. We must strive in casting off these cares, which our naturall love of the world invites and puls upon us.

3 Motives to rid our selves of worldly cares.

1

Motives to rid our selves of them.

1. Because they are the cares of the world, that is, of worldly things, and worldly men, and Christians must have another care. This is our Saviours reason, *Mat. 6. 32.* *After all these things doe the Gentiles seek.* Now there ought to be a great difference between the cares, studies, endeavors, and delights of Christians and Heathens. For we have not received the spirit of the world, but of God, to savour the things of God; *And it is sufficient that we have lived in such lust; but now let us walk no more after the will of man, but of God, 1 Pet. 4. 3.*

Shall

Shall our Profession be Christian, and our practice, Heathen? What do such a number of Heathens in a visible Church, whose heads, hearts, and hands are most stult with cares, fears, and distractions, than the most Heathenish Heathens? For men to follow the world with a full Spirit, to place their felicity here, and make it their chiefe joy to encrease their estates here, is to live like an Heathen: For after all these things doe the Gentiles seeke.

2. Because the things of this life are not worth such distracting cares, in the due estimate of them. For first, they are but for this present world, which is indeed a world of vanity, and a mappe of misery. Secondly, they are but for a mortall and changeable life, which passeth as a vapour: though men that entertain them, vainly suppose they shall not dye, at least not yet. They are for a life common with us to the brute beasts, which want understanding and reason, and yet their life is passed without any such cares and distractions, by that generall providence that feedeth Sparrowes, who neither spinne, nor carry into the Barne.

But there are cares for a better world, which as it is a Kingdome of glory and happinesse, so it is unshaken, of perpetuity and eternity. There are cares for the life of the soule, which as it is more excellent than the body, so are all the good things belonging to it: And these cares are worthy of roome and place in a Christian heart. There is a life not common with beasts, but with the Angels, to be cared: nay, common with Jesus Christ: the care of which, our Saviour hath commended to us above all other cares in the world, when reproving *Martha* for her too sollicitous and busie care in entertaining his owne blessed Person; he told her, and us in her, *One thing is necessary, and this care is of the good part which shall never be taken from us.* Luke 10. 42.

3. These distrustfull cares argue both impietie and folly. The former in that they would fasten upon God want of knowledge, power, or will, to relieve our wants. For if God take knowledge, and be able and willing to supply them, what need I vex my selfe further? For his knowledge: *Matth. 6. 32.* Your heavenly Father knoweth, that you have need of all these things. For his power: Go into the Wildernesse, behold him feeding Israel forty yeeres without all earthly meanes, giving them bread from heaven, which ordinarily comes out of the earth, and water out of hard Rocks, than which nothing is dryer; preserving their clothes from wearing, while they were worne forty yeeres together. For his Will: *Psal. 37. 28.* The Lord forsaketh not his Saints, they shall be preserved for evermore. But these distrustfull cares deny the Lord the honour of wisdom, power, and mercy, and so are expresse signes of an ungodly heart.

Secondly, they argue a foolish mind, two wayes: 1. That when a little will serve a man in his way homeward, thorow a strange Countrey, he will not load himselfe with needlesse burthens. Nature is content with little, Grace with lesse. *Jacob* craves no more of God, but food and raiment. And we are commanded, *If we have food and raiment, to be therewith content,* 1 Tim. 6. 8. 2. What an extreame folly is it, when a man hath enough for the present, nay, and for his time, if he were to live over two lives, yet to spend his daies in scraping and gathering, not so much for himselfe, as he knowes not for whom? It may be for a foole, *Eccles. 4. 8.* It may be for a waster & spend-thrift: it may be for a stranger, chap. 2. 19. nay, it may be for an enemy, as *Haman* for *Mordecai*.

4. We professe our selves children of God: and therefore these distracting cares are most unbeseeming us. We must rather imitate children, who because they depend upon their Father, and rest on his allowance, they put off all care and thought, what they shall eat, drinke, put on, or what portion they shall stand to hereafter. And if we see a man drudge and droyle in the world, and making shift for himselfe, we will say, Surely such a man hath no Father to care for him.

Hag. 1. 6.

5. God often doth, alwayes might revenge these great cares with great wants, and the more carefull men be, the more needfull often they are; God most righteously punishing the unbeliefe of their hearts, and paying them with their owne coyne: They withdrew their confidence from him, and he withdrawes his blessing from them: Then they labour and thrive not, earne money and put it into a broken bagge; and God over-throwes their conceits; they thinke their care must do all; but the more they care, the lesse they have; to teach them, that if they would care lesse, they should need lesse.

4 Meanes to
rid our selves
of these cark-
ing cares.

Meanes to thrust off these carking cares.

1

1. Labour to get assurance of thy adoption: For, if a man be perswaded of this, he can easily stay himself upon God for all needfull things. The prayer is, first *Our Father*, and then *Give us this day our daily bread*. No marvel if men be unquiet in their hearts, who have neither care nor assurance of their adoption. *Mat. 6. 30* Christ makes them a sign of incredulity, *Oye of little faith*.

2

Phil. 4. 13.

2. Learne the lesson of contentation, as *Paul*, *Phil. 4. 11. I have lea-
ned in whatsoever state I am, to be content, I know how to want, and to abound:* Where? in what schoole? Not in the schoole of nature; for that teacheth impatience and discontentment in wants, but in the Schoole of Christ through *Christ* inabling me. A man coming out of this Schoole, is as comfortable and cheerfull, as if his small portion were the whole world.

3

3. Because these cares will ever be encroaching and thrusting in, we must know upon whom to turne them off: *1 Pet. 5. 7. Cast all your care upon him; for he careth for you.* Cast them off farre away from the as a man pressed with a burthen, or something that hurts him. But with this difference: he casts his burthen on the earth, thou must cast up thine into heaven. *Psal. 55. 22. Cast thy burthen upon the Lord, and he will nourish thee:* as an Anchor is cast to stay the Ship, against all waves and billowes of diffidence and distrust.

Quest. How should I cast my care upon God?

To cast our
care upon God
five helpes,

1

2

3

Psal. 145. 18.

Answ. 1. By faith beleve his gracious promises, and apply them to thy selfe. 2. In nothing be carefull, but let your requests be shewed, *Phil. 4. 6. Prayer is a casting of our care on the Lord:* therefore call upon him, and commend thy wants unto him. 3. Keepe him in sight, and set him still before thee: *Phil. 4. 3, 4. The Lord is at hand,* in nothing be carefull: there is no cause of these choking cares and distractions, seeing we have the Lord so neere, and many with confidence call on his Name; for *the Lord is neere to all that call upon him, to all that call upon him faithfully.* Therefore hold his presence in thine eye, who is with his in fix troubles, and in seven. A child under his fathers eye and wing cannot be neglected. 4. Walke religiously and holily:

4

*Tertull. contra
Esau.*

be such a one as over whom his care extends: Be a feare of God, for *no good thing shall be wanting to him that feares the Lord.* *Psal. 34. 9, 10. The Lord is neere to fulfill the desire of them that fear him.* So *Tertullian* observes, that there was more in the blessing of *Jacob*, then of *Esau*, a prophane man; namely, the dew of heaven, as well as the farnesse of the earth, and first that, then this, *Genes. 27. 28, 29.*

5

Gen. 22. 14.

5. Looke upon all examples of the Saints in former ages, and see if at length they lost by casting their care on God; see, and say if God did forget them for ever; but if they graved his fear in their hearts he hath graven them on the palmes of his hands, *Esay 49. 16. I have graved thee on the palmes of my hands:* and what is a more present helpe than the hand of a man? *All thy walls are ever in my sight.* God doth ever behold the defences and meanes of protecting them who cast their care upon him. Go along with me to Mount *Moriah*, and consider the businesse of *Abraham*, which would have rent asunder any worldly heart with worldly cares; but casting the whole care of it upon the Lord, the very name of the place tells thee, *Jehovah providibit*, God will provide, he will be scene in the Mount; if not afore, yet then at furthest.

¶ 4. The last meanes to be rid of earthly cares, is, to change them into better. For the heart will be eareing for something. And because the defect in necessary duties, makes a man abound in unnecessary; therefore let us tak up such lawfull and warrantable cares, as may consume and eat up the other. The Scripture commending many unto us, I will note some.

Instances of need: all cares consuming unneedfull.

1. *Seeke the kingdome of God, and his righteousness, and then other things shall be cast upon you.* The way to obtaine earthly things, is, to be lesse carefull and distracted for them, and more carefull and diligent for heavenly. *Esa. 1. 18. If yee consent and obey, yee shall eat the good things of the Land.* If a great Prince be in chase of a Kingdome, will he spend his thoughts on a Coppyhold.

Math. 6. 33.

2. Be carefull about our finnes; both to get pardon of them, and get out of the power and bondage of them. *2 Cor. 7. 11. For this thing, that yee have bene godly sorry, what great care hath it wrought in you! What clearing of your selves, and This is a thoughtfull consultation, as the Converts being pricked for their finnes, Acts 2. 37. What shall we doe to be saved?* A care to mortifie the sin remaining. A care to prevent sin to come, and a carefull watch against the first motions of sin. A care to keepe on our weapons, and to hold the sword of the Spirit in our hands, to cut off the heads of tentation.

3. Use great care about thy soule: *Prov. 4. 23. Keepe thy heart with all diligence: as a City besieged is continually watched, day and night.* Civill honesty makes many carefull, that murder, adultery, and grosse filthinesse breake not forth of their bodies and hands: but Religion hath speciall care to keepe these out of the heart, as well as the like. And as nature doth instinct a care for providing bodily food and necessaries: so Grace quickneth the care for the food and refreshings of the soule, in good meanes ordained for that purpose.

4. A speciall care must be taken to walke awfully before God: *Mich 6. 8. He hath shewed thee, O man, what is good, and what the Lord requireth at thy hands: even to humble thy self, and walke with thy God.* A care to observe and do all that is written in the Booke of the Law of Moses, not to turne there-from, either to the right hand or to the left, *Iosh. 23. 6. A care of every good worke, both of the generall and speciall calling: both for watching and apprehending all occasions of good, that are offered, and of cheerefull doing all duties, which are laid in our power: and to doe them in such manner as God requires, with sincerity of heart: and to doe them to those ends which besee me up-rightnesse, Gods glory, mans edification, our owne discharge: and to doe them to the end, with constancy and perseverance.*

5. A care must be had to keepe the unity of the Spirit in the bond of peace, *Ephes. 4. 3. In one word; Let thy cares be for God, for thy soule, for thy neighbour: All other things either hate, or care not for.*

Peace, if it run from us, to be followed Heb. 12. 14.

And the deceitfulnesse of Riches.]

The second sort of thornes, which the Parable mentioneth, are riches: to which the Text ascribes two qualites, both prejudiciall to the Word, and salvation. 1. They are *caking* thornes. 2. They are *deceiving* thornes. Of both which I may say with Gregory, *Quis mihi crederet, si spinas divitias interpretari vellem, cum ille pungant, istae delectent?* Who would beleve me if I should interpret these thornes to be riches, seeing thornes doe prick and vex a man, but riches delight a man? Yet our Saviour Christ, who is the eternall wisdom of his Father, gives us this interpretation: and that most aptly.

The second sort of thornes is deceitfulnesse of riches Greg. Mag. in Luca. 8.

1. Wealth is *spina pungens*, pricking thornes full of molestation. For as thornes pierce mens bodies, so, they that will be rich, pierce themselves thorow with many sorrowes, *1 Tim. 6. 10. And as a man walking upon thornes is pricks on every*

Riches aptly compared to thornes in 4th things.

every side; so is a man greedy of gain: before him, is *cogitatio comparandi*; round about him, *labor augendi*; behind him, *timor amittendi*, *dolor relinquendi*, *periculum judicandi*: The craving thoughts of getting, the labour and toyle of increasing, the fear of losing, the sorrow in forsaking, the danger of reckoning, prick him on every side.

2. Wealth is *spina vulnerans & cruentans*, it woundeth and fetcheth blood; riches wound the soule, and bring many bloody sinnes upon it. *Abab* brings the blood of *Naboth* upon his soule and family, for *Naboths* Vineyard. And *Judas* brought the blood of *Jesus Christ* upon his own soule for ever, for thirty peeces of silver.

3. Wealth is *spina spolians*, a worldling in-seeking his wealth, loseth his soule, as *Shemei* seeking his servant, lost his life. And what doth it profit a man to win the world, and lose his soule? Nay, the godly sometimes are spoyled by wealth: for as the sheep loseth her wool among thornes; so even good men lose (not their soules, as the former, but) many graces by means of riches,

4. Wealth is *spina suffocans*, choaking the Word, and choaking grace in the heart, as thornes doe the seed cast into the ground.

Doctr.

Riches, great enemies to Religion and salvation.

Doctr. There is great danger in riches, to choake a mans Religion, and disappoint his soule of salvation. For as thornes are to a ground sown, so are riches to the soule, or the soyle where the seed of Gods Word hath been cast. As corne can hardly prosper where the one growes, as hardly can the Word where the other growes up with it. 1 Tim. 6. 17. Timothy must charge rich men concerning the dangers of riches: so vehement a charge needed not, if they were without danger, Mat. 19. 23. Verily I say unto you, that a rich man shall hardly enter into the Kingdome of God: which our Saviour would not have so assevered, if the way to heaven had layne so open and smooth for riches, as their Masters thinke. And he observed in his preaching, that the poor received the Gospell, Mat. 11. 6. Rich men had other matters to doe, and great things in their eyes. 1 Cor. 1. 26. Brethren, you see your calling, Not many mighty, not many rich are called; but God hath chosen the poore and base things, &c.

Quest. Cannot a man be rich and godly? or may not riches sort with salvation? If a rich man cannot enter into the Kingdome of heaven, who then can be saved, say the Disciples?

Riches, good blessings in themselves.
3. Reasons.

Ans. 1. Riches are good blessings in themselves, and of themselves hinder not. For the promises of them are made to those that fear God, Psal. 12. 2. Riches and treasure shall be in their house. And, as simplicity, baseness, poverty, saves none; so wealth, power, wisdom condemnes none, in themselves. 2. The prophesie is that the rich shall come to the people of God, and joyne with the Church, Esa. 60. 11. Psal. 22. 29. 3. The Lord acknowledgeth of many rich men, that their riches are a crowne on their heads, by the many good works they doe thereby, Prov. 14. 24. Some there are whose wealth lifts them not up in pride, but exalts them in workes of mercy. As a crowne is an ornament to the head; so riches commend the wisdom, and piety, and faith, and charity of a godly man. They cannot make a man good or evill, wise or foolish, but only manifest a wise man or a fool. So in Eccles. 7. 11. Wisdom is good with an inheritance: it is good without it, but more eminent with it, more conspicuous, more usefull.

How here disgraced.

Therefore for resolution of the doubt, note, 1. That our Saviour saith not, It is impossible for a rich man to be saved, but very hard. And the Apostle saith not, Not any, but, Not many. 2. Christ speaks not so in respect of the possession or use of riches, but onely of the abuse, as it is expounded, Mark. 10. 24. when a man trusteth in riches. 3. With God, (saith our Saviour) this is possible, who made Job exceeding rich, and fenced all about him that he had; yet so godly withall, that there was not another so godly upon

upon earth as he, chap. 1. 8. 10. And it is *Augustines* observation, *Servatur pauper Aug. in Psal. 3*
Lazarus, sed in sinu Abrahami divitiis: Poore *Lazarus* was saved in the bosome
of rich *Abraham*. 4. Riches choake nor, and condemn not as a cause, but as an
occasion. The cause is not in them, that we are choaked by them; but in our
selves, in our corruption and weakness, who abuse a good thing, by which we
might further our salvation: not watching against the neglect or contempt of
the doctrine of salvation, which usually attends them. Now they are as a sword
in a mad mans hand; and must not be rejected themselves, but only their abuse.

Quest. How doe riches choake the Word?

Ans. Three wayes: Before hearing, In hearing, After hearing.

I. Before hearing, they choake and hinder from receiving the Word, three
wayes: 1. Great men have great employments in their hands, and cannot be
at leisure for preaching, they may not let their businesse one hour in a week.
Felix hath no leisure now to hear *Paul*, but will take another time. And *Mar-*
tha cannot let the time, to hear *Christ* himself. And hence are those many
objections against weeks Lectures, as altogether unseasonable, and indeed
needlesse. But was not *Martha* reprov'd for so slighting the preaching of
Christ? And what? Is not this losse of time (as some call it) the best redeem-
ing of time? When *Paul* preached to the Gentiles at Antioch, the Gentiles
desired him to preach the same words the next Sabbath. *Acts* 13. 42.
Was this commendable in them, and is it reproveable in us Christians?

Riches choake
the Word:
1. Before hea-
ring, 3 wayes.

2. Great men have great spirits. What? great men, and rich men stoop to so
base a thing as preaching, and to so base persons as Preachers, all whose power
is in their tongue? Therefore the Apostle will have rich men charged, that they be
not high minded. Riches commonly breed pride, and high mindes. Pride in a
mans self breeds contempt of God, and his Word: as *Pharaoh*, Who is the
Lord? and the Prophet saith, Hear, and give eare, and be not proud, *Jer.* 13. 15.
3. Great men have a great happinesse in their hands already, and hardly see
any want in their condition: And, as he comes not to the Physician, that
feeles not himself sick; so he desires no supply of good, that feelles not in
himself the want of it. Abundance of outward wealth, suffers not the heart
to see his want of inward. And the good things of Gods Kingdom are not
given but to them that want them, and can prize them: To the wise, *Esay* 55. 1.

Riches choake
the Word:
2. In hearing

II. Riches choake the Word in hearing. As thornes spread themselves, and
occupy the roomie where the seed should grow: So the inordinat love of the
world stuffes the heart with worldly desires and motions, and takes up the
roomie from all spirituall. *Judas* his heart once taken up for covetousnesse,
there is no roomie left for the gracious admonitions of *Christ* himself. The
Lord observes and fore-warnes *Ezekiel* of this choake weed in his heart,
chap. 33. 31. They shall come as people use to come, and sit before thee and
heare thy words, but they will not doe them; nay, they will make jests with
their mouthes, because their hearts gae after covetousnesse. Can your thoughts be
carried to heaven and earth at one time? When you bring your businesse to
Church, and suffer your thoughts to range upon your work, and work-men,
wares and returnes, Farmes and profits, can you carry away any good lesson?
While you come with a purpose to hold your usury, injustice, or deceit in word
or trading, do you not make a jest of Gods word condemning these things, and
you for them? Do we not read in the Gospel, that whereas *Christ* was often op-
posed in his Doctrine, he was not mocked but of the covetous, *Luke* 16. 14.

III. Riches taken into the heart, choake the Word after hearing, both in the
profession, and in the practice of it. 1. They hinder the Word in the pro-
fession and confession of it. It is thought good policy for him to follow
Christ that hath nothing to lose for him. But take heed none of the Rulers be-
lieve in him: or if they do wish him well, let them come with *Nicodemus*, in
the night. Let the poor receive the Gospel, and be forward Professors; but you
Mar. 11. 8.

3. After hea-
ring.
1. Hinder
profession.

are a rich man, soon espied, and if you come once to be noted, you may be no small loser by it. So rich men will say, Your Doctrine is good, and I would the times would bear it, and we might be allowed to follow it, but I have many eyes upon me, &c. 2. They hinder the practice and obedience of the Word: as we shall see in some instances.

2. Hinder practice, as in six instances.

1. The Word persuades to humility, and low conceit of our selves: but riches doe swell up the heart with loathsome pride, and make a man think of himself so much better than of another, as he hath gotten wealth (perhaps by wicked meanes) above other: whereas wealth well gotten, makes no man better; but ill gotten, far worse. How contumeliously did Nabal use David, 1 Sam. 25? Because he was wealthy, he was proud and haughty.

2. Gods Word persuades to trust and confidence in God, who is our life, and the length of our dayes, onely of power to doe us good. But wealth easily persuades the heart to make God the hope. Holy Job disclaims this practice of a wicked man, Chap. 31. 24. *If I said to the wedge of gold, Thou art my confidence; If I rejoiced, because my substance was great, or because my hand had gotten much, &c. it had been iniquity: for I had denied God above.* The rich mans riches is his strong Tower in his conceit, he thinks himself well walled and intrenched within his wealth, and rests under the shadow of the wing of his wealth; which he is not content to have, unlesse it have him, his heart and trust.

Proy. 18, 11.

3. Gods Word persuades to workes of charity and mercy, and to be rich in good workes. But love of riches choaketh this Word, shuts up the bowels of compassion against his brother, shrinks up the hand that should open and stretch it self to the necessity of the Saints, suffers not to honour God with our riches, nor to provide for our selves any other wealth but that in earth. Thus the miserable man hath riches while he lives, and when he dyes, they are goods, never doe good before.

4. Gods Word teacheth to leave our riches for Christ, and that naked Christ is wealth enough. But love of the world choakes that Word, and makes us, for an handfull of the world to forsake Christ, and the holy profession: as we see in the young man, who went away heavily, because he had great possessions. Judas must have thirty pence more than he could gain by his Master. The like of Demas.

5. Gods Word teacheth to restore ill-gotten goods, as by usury, deceit, oppression, lyes, &c. *Zachew*, so soon as he was converted, restored four-fold. But the love of the world choaketh this Word, and hindereth obedience: worldly men part with unlawfull profits, as with their joynts; nay, will rather part with their soules.

6. Gods Word teacheth that every man should maintain himself and his family in a lawfull and honest course of life, and not to esteem that penny his, for which he may not praise God as the giver. But this Word is choaked in a number, both Ministers of Justice, and Ministers of the Gospell, and Tradesmen, that receive a great deal of wealth from the divell, and not from God, in a number of unconscionable courses: and especially they that live by wicked and unlawfull Trades, Dyeing-houses, filthy houses, Play-houses, and such places of idle and hellish resort; which one not unfully calls, The divels house of Office. And such Victuallers, Vintners, & Ale-sellers as suffer brutish creatures to wash away their reason and discretion, so they may lick away their money: as if it were not a foule sin, to live on the foule sins of others. That riches choke the obedience of the Word, and suffer not a man to serve God, or obey his Word, further than serves his own commodity.

Be not losers by earthly gaines.

Use. 1. Take notice of that vanity with *Salemon*, Eccles. 5. 13. who observed riches reserved to the hands of the owners. Men have given them the name of goods, as if there were no danger in them, or evil to the possessor by them; who yet (we see) may easily dispossesse himself of Christ, and salvation

salvation by them. How many have we seen, while they were in low estate in the world, humble, gentle, meek, forward, and zealous; who now in prosperity are grown fat, proud, disdainfull, and slothfull in spirituall things? How many in their low estate were diligent hearers, profitable conferrers of the Word, carefull observers in sanctifying the Sabbath, fruitfull instructors of their families? But now the world is come in upon them, and the business of it thrusts in, and the poor man that cannot serve two Masters at once, is gone back, & grown lazy, yea and at length loathing that good word, the sweetness of which he hath tasted, and decreased in the Spirit, as fast as he increased in the flesh. As the Moon never suffers Eclipse, but in the full; So these in their fullness suffer the earth to come between them and their Sun, who in their wane were safe enough.

Herefor our further instruction, we will consider two things: 1. The Markes of a man, in whom the world choaketh the Word. 2. The Remedies.

1. The Markes are five.

1. In his whole desires he is more earnest after goods, than after grace, Plal. 4. 6. *Who will shew us any good?* This is the speech of many. But a few say, *Lord lift thou up the light of thy countenance upon me.* The blessing of Esau, the father of the earth, most men desire most: But the blessed dewes of heaven, and saving grace in the meane, are as refuse wares not asked after. Tell a man of a good bargain, or a good purchase, he will give you both his eares, he will bestir himself, and his onely fear is, to be prevented: Tell him of the bargain of heaven, and of the purchase of that inheritance among the sanctified; yea, (saith he) God send us that inheritance above all; but if God send it not, he will neither be at paines nor cost for it. If God should put many of us to our choyce, whether we would have wisdom, or wealth, or long life, or power over enemies; we would scarce with Solomon, chuse wisdom in the first place; but would either have wisdom with an inheritance, or an inheritance without wisdom.

Five Marks of a man in whom the Word is choaked by wealth

Acts 16. 19.

2. His speeches will bewray him, in whom the world choaketh the Word. For as he chiefly savours the things of the world, and affects them; so out of the abundance of the heart his tongue runs chiefly on them. 1 Joh. 4. 5. *They are of the world, therefore speake they of the world.* Follow this man from a Sermon, you shall mark, that presently being out of the Church, he falls into discourse of worldly matters, and earthly things, as if the Word heard were not worth speaking of: his earthly heart is carried naturally to his center: Follow him from a Play, or from the Market, you shall hear him tell the whole story accurately, and articulately, from point to point; or discourse as he comes home, of his penny-worths, of the chiefe commodities and prizes. But alas! when God sets open his Market, that all might buy without money, or money-worth, things of such high price, no man speaks of them or for them, because they see no need of any such commodities.

3. In his calling, know him by clogging himself with too much businesse: an evident signe of an earthly heart, in which the Word cannot thrive. Maribba troubles and distracts her self with many things, and so slips the opportunity of hearing Christ: so, when men surcharge themselves, and in hope of gain, grapple in so much businesse, as they leave from their affaires no convenient time and leisure for the service of God, in publick or private, but God offers the meane of salvation in publicke, they cannot intend it; having more iron in the fire; the instruction and prayers of the family are interrupted, and no time is left for Gods Worship in the family: or the world affords no time to meditate on what they have heard; all the thoughts put into their hearts by a good Sermon, dye as a spark for want of blowing. Here is a sure note of the Word choaked: Choake the worship of God at home, it is choaked also in Gods house, and in publick

1 Thes. 4. 6.

Sincera est,
nisi quis quod
eius, in suave
accessit.4 Remedies a-
gainst choa-
king thornes.

Luke 12. 48.

Psal. 62. 10.

3
Motives to be
moderate in
worldly
things.

Gen. 32. 10.

2
Natura paucis
contem. libido
nullis.

Prov. 17. 1.

Phil. 4. 11.

4
Properties of
holy cove-
nante.

4. Unjustly getting or sparing of riches argue the choaking of the Word: when men can dig down to hell, or fall down before the Divell for wealth. For, had the Word any place in mens hearts, they would not use injustice, or any unlawfull means to get riches: knowing that the Lord will *avenge all such things*. So are they as wickedly coverous in saving and sparing, when just and reasonable causes in the Common-wealth, or God and good causes call for it: as numbers are prodigall enough, when the Divell or their lusts call for pounds, that grudge at a penny parting for God, or any good purpose.

5. When a man, by reason of his wealth, growes either secure in his course, or licentious in his sin, or scornfull of admonition, or hatefull of reproofe, or puts off duties wherein the Word is cleare even to his conscience, that either he will not undertake all, or not yet, or not at all, This cleares to such a man, that many thorns lye on his heart and have beset him to hinder obedience. Put a drop of honey into a bottle of vinegar, it is as sharp as before: So drop in the sweet Word of God into such an heart sowed with the world, the taste is not changed, the Word is over-mastered.

II. Now follow the Remedies against these choaking thornes.

1. *Consideration*: that above all men, rich men should embrace the word and goe on cheerfully to heaven. For to whom God hath been more bountifull, they are bound to be more dutifull. *To whom much is given, of them much is required and expected*. Besides, they are more free to good duties, not so straitly tyed to bodily labour for their present maintenance, are not burthened with so many distractions how to live, as poorer men. And further, they must give account for more time, more opportunities of wel-doing, more ability to further the duties of piety, and workes of mercy, than others. How then will they answer it, if they seldomer hear, know lesse, obey lesse, and sin more than others? Therefore in the first place consider seriously of the large reckoning thou art to make for all thy large both receipts and expences.

2. *Circumspicion* is another help: *If riches increase, set not thy heart on them*. Thou mayest have riches in thy hand, not in thy heart: In thy hand, as a *Steward* intrusted to distribute; not in thy heart, as a *Treasurer* to hoord up: In thy hand, to save by disposing, what thou lovest by reposing in thy heart. In thy hand and power, so as the world be thine; not in thy heart whereby thou becomest his: and yet the world so in thy hand thine, as still the evill of it be his own. Account it thine to dispose of, others to partake of.

3. *Moderation of minde* in having and injoying the profits of this life: 1. *Cor. 7. 30.* --- They that possesse, as if they possessed not, and they that use this world as if they used it not. *Motives* hereunto. 1. Consider how much of all thou hast, thou hast deserved or art worthy of. *Jacob* confessed, *O Lord I am lesse than the least of thy mercies*: and thou art lesse than *Jacob*. 2. Consider how little will serve nature, if a mans mind were not more craving than his back or belly. And yet grace is content with lesse. 3. He that desires but a little, cannot want much: and he that wants not, is wealthy enough: as he is great enough that is his own master, and can command his own desires. Consider *Agurs* request, *Prov. 30. 8.* 4. If God give thee not much, but scant thee in the things of this life, and make it precious and comfortable, it is all one. A little box of *Diamonds* is more precious than a Mountain of *Lead*. *Better is a dry morsell with peace*, that is, of mind and conscience, than a stalled *Ox* with contention. And if he have given this little as a pledge of a better inheritance, be contented yea thankfull, that thou art an heir in right, though not in possession. 5. Consider that it is an high point of Christian wisdom, if the estate and condition becom to a mans mind, to bring his mind to his estate: as *Paul* had learned in all estates to be content. *H. Gualdus* in his *sermon* of *riches*, now we have heard of *riches*. 4. *Christian contentnesse* is a forcible meanes to draw out these thornes out of the heart: and hath these properties: 1. It makes God the portion, and ac-

counts

counts not him happy that hath wealth enough; but as *David*, *Psal.* 144. ult. *Blessed is the people whose God is the Lord.* 2. It covets that which he may have both here and hereafter. It is best coveting of that, which a man may have here; and carry away with him. 3. Because it knowes it must leave these things behind and cannot carry them away, it will be sure to carry the comfort of them out of the world, by wise and provident disposing of them to God, his Church and servants. 4. It is assured it shall be countable for all; and therefore is more careful to give a good account of a little, than to make it more. There is greater praise in managing a little well, than in getting much together, tho never so well.

Use 2. To checke the foolish conceit of carnall rich men: who thinke themselves the onely happy men, because of their wealth: To whom I say, (yet not I, but the Lord:) If thy conscience can charge thee of deceitfull getting, thy wealth, God is greater than thy conscience: and, as *Judas* now thinkes his thirty peeces dearly earned; so shalt thou one day, which will marre all thy mirth. But if thou hast gotten them never so fairely, if thou hast stucke thy selfe fast in this thicke clay, and hast laid for thy selfe of them a logge in the way to heaven, go and boast of thy happiness which hath made thee most unhappy, proud secure, licentious, and choked the good Word in thy heart. I say to thee, it had beene good for thee thou hadst never scene penny of thy wealth, and that thou hadst lived in beggery all thy dayes. For that might have drawn thee neer God, at least not have driven thee so farre from him. Thou shalt curse the day that ever thou hadst a penny in thy hand, or heart; that ever thou drest upon so base pelfe, to make thee forget thy selfe and thy God so far: that ever thou didst so overload thy selfe with wealth and wrath. For all thy present joy in thy wealth, because it keepes the Word out of thy heart: will be as bitter to thee as wormwood, when thou shalt see the same wealth keepe thy soule out of heaven, which in earth kept the Word out of thy soule: and thou shalt bewaile thy lost estate everlastingly, when thou shalt see, that had it not been for thy wealth, thou mightest have been saved.

No such happiness in wealth as many conceit;

Use 3. Observe carefully these few rules against these thornes: 1. If we must seeke them, doe it not for themselves, but to stop a gap. 2. If we must meddle with them, be afraid in touching them, as *Agur*. 3. If we must hold them, gripe them not, nor clutch them hard, for then they wound. Thornes slightly held, or laid in the open hand, are harmelesse. 4. Fence we our selves from them, with love of God, fear of God, love of his Word, and watchfulness over our corrupt desires. 5. If we be beset with them, let us warily get out of this thicket, and lighten our selves of them, by glad and cheerfull imparting them, when godly uses offer themselves. 6. Let us of these thornes gather figs, by doing good with them, and distributing: for with such sacrifices *God is well pleased*. Or rather turn them in to sweet flowers, of which make emplaisters to supply the wants of the needy, and delight the neighbours with the sweet smell of them.

How to carry our selves to these thornes: 6. Rules.

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Heb. 13. 6.

We see how riches are chokers;
Now see how they are deceivers.

Doctr. The danger of riches is not more in choking goodnesse, than in deceiving and bewitching the heart that addicteeth it self unto them. And therefore the Prophet calls them *deceitfull vanities*, *Psal.* 31. 6. For indeed they never choke, till they have first deceived us.

Doctr. Riches, full of deceitfulness.

This will better appear, 1. Whereof they deceive us.
by considering, 2. Whereby, or how.

They deceive them of,

1. They are such *deceivers* as pilfer not trifles, or base things, but (without grace in the heart) the best things we have, and might least spare. 1. They deceive us of Gods Word: this is in the Text, and was proved before. So in *Jer.* 2. 31. *O generation, take heed to the Word of the Lord: but*

the people say, *We are Lords, we will come no more to thee.* And chap. 22. 21. *I spake unto thee when thou wast in prosperity, but thou saidst, I will not beare.* And in the Parable, Mat. 22. 5. the Farme, and the Oxen, and Merchandise made the guests make light of the invitation to the Kings Supper. And is it a small thing to be robbed of this heavenly wisdom, to which no treasure is comparable? Prov. 3. 14. *which is more precious than all Pearles, and all thou canst desire is not to be compared to her.* Yet prosperity makes men grow, first, lazy, then, loathers of the wisdom of God.

2. Their Religion.
4. ways.

2. Riches deceive us of our Religion: 1. *To erre from the faith,* 1 Tim. 6. 10. 2. *To forget God,* Deut. 8. 10. *Beware when thou art full, lest thou forget the Lord thy God.* Hos. 13. 6. *As in their pastures so were they filled; and their heart was exalted: therefore have they forgotten me.* 3. *To forsake God,* Deut. 32. 15. *He that should have beene upright, when he waxed fat, spurned with his heel: Thou art fat, thou art grosse; therefore be forsooke God that made him,* 4. *They easily unfit men for the service of God.* Here many doe fondly delude themselves, saying in their hearts, *Thus much wealth I will attaine unto, and when I have done that, I will add to my self to the service of God.* For commonly the effect of affluence and abundance, is, to say with Pharaoh *Who is the Lord?* As in, Jer. 5. 7. *When I fed them to the full they rose up like horses, every one neighed after his neighbours wife, and committed most brutish finnes.*

3. Their hearts

3. Riches deceive us of our hearts: as great a deceit as any of the former: while they draw our trust, love, joy, and principall affections from God to them. The rich man, Luk. 12. 16. is not charged that he got his goods wickedly, but of trusting in them, and putting too much hope in them. Whence the charge is, *If riches increase, set not your hearts upon them,* Psal. 62. 10. And thus, with our hearts, they deceive us of our time, our labour, our thoughts, and indeavours; all which they engrosse from God, and from our selves.

4. Sound judgement, in 3 respects.

4. Riches deceive us of sound judgement, in three respects: 1. *In regard of themselves,* to thinke of them better than they be; yea, to thinke basely of grace and the things of heaven, in respect of the profits of this life. This was a brand of profanenesse, in Esau, Gen. 25. 32. *What is this birth-right in comparison of the pottage?* So of all profane men, who despise the blessing for the backe and belly, and things of this present life, and set more by an Oxe or two, than by the Kings Supper. A generall disease of most men, esteeming riches the greatest blessing that is to be attained on earth, and finding the sweetest contentment in them. 2. *In regard of our selves,* and our own estate. They commonly make a man think himselfe better than he is: He can perswade himselfe he is highly in Gods favour, because he is rich, and holds himselfe contented with a false felicity, which hinders him from seeking to better his estate. Whereas not being of them selves good in their nature, they cannot make him better that hath them: and Solomon tells us, that these outward things befall alike to all, Eccles. 9. 2. *How many delude themselves, while they say, If I were not a good man, God would not blesse my labours; so blessing themselves in their riches?* And many thinke they have received their wealth of God, and thanke God for all, when God gave them little or none of them, but a great part of it is the Devils wages, or the worlds wages for some service of iniquity. And were not his judgement blinded, he could not looke on his wealth, but withall on his sinne and wretchedness in getting & holding it: & so indeed esteem himselfe so much the worse by his wealth, as he is indeed, but not any whit the better. 3. *In regard of others,* they deceive us of true judgement and discerning. They make us thinke, such as enjoy most wealth, to be the happiest men, and they most miserable that most want it: Whereas we cannot give instance of more happy men, than those that wanted it: as Lazarus a happy Saint, which wanted

Zech. 11. 5.

wanted crumbs; & the Apostles happy men, when they said, *Silver & gold have we Acts 3. 6. none: & none more miserable than they that had most of them; as Nimrod, Imael, Esau, Saul, Ahab, Baltazar, Herod; and the greatest adversaries at this day against the Church, the Turke, & the Pope, with their adherents, have the greatest part of the world in their possession. And surely if these things made men most unhappy God would not cast them so liberally on the worst men. For wise men give to swin but drass, & swil, & husks, but provide better for their children, & servants.*

5. Riches deceive us of our salvation: according to that of *Salomon, Prov. 5 Of salvation 10. 16. The revenues of the wicked tend unto sinne.* 1. While our corruptions now this is make them snares to take and hold us in manifold lusts: To transgresse for a done. morsell of bread, *Prov. 28. 21. To become instruments of cruelty, Pride, injustice, security, licentiousnesse, covering sin with money. To catch at shadows, and lose the things of the life to come; as our Saviour implies in that speech, What shall it profit a man to win the whole world, and lose his own soul? Lastly, Matth. 16. 26. while they take up the heart so, as the Word shall be no further taken in, than shall serve for their commodities.* 2. While they rob us of many graces, *What graces they rob us of.* they must needs also rob us of glory: as 1. Of faith: they make men say to the wedge of gold, *Thou art my hope, the staffe of my life, the stay of my posterity.* 2. Of humility: before wealth came, they were humble, meek, and gentle; now they are proud, disdainfull, scornfull. 3. Of zeale: wealth in many hath beene as cold water to quench their zeale, who formerly were most carefull and forward. 4. Of patience: they make the mind soft, delicate, effeminate, that it cannot constantly bear any thing for Gods cause. 5. Of faithfull expecting Christs comming to Judgement: they make the remembrance of death terrible and bitter. 6. Of perseverance: Demas will forsake the truth rather than his wealth. And most Apostates have beene rich men.

So of the former.

II. The other generall point proposed, is, *Whereby, or wherein riches without grace do thus every way deceive us.* And that is by false promises, and false performances.

1. They promise contentment, and satiety, but performe nothing but vexation and discontent. As a man having the Dropsie, drinks still, but is not satisfied by drinking, but the more he drinks, the more he thirsts: so the worldly mind, the more superfluity, the lesse satiety. And needs must that desire be infinite, which is not satiate with God, who onely is infinite: thinking none in worse estate than himselfe, if any be better. The heart is larger than the barnes, or chests.

2. They promise peace and security, which indeed they never bring nor allow him that doth not proclaime war against them. For they lay men open to all Satans snares, *1 Tim. 6. 9. and to all the violence of men: make them obnoxious to malice, envy, and thevery: and as his largenesse and thicknesse of boughes makes every one desire to lop him, so oftentimes he falls down by his owne waight; whereas without his wealth, he might have stood longer.* 2 *King. 25. 1. The wealthinesse and staretinesse of Jerusalem did but toll on Nebuchadnezzar to spoyle it: and when it was taken, the King, and the rich men were led away captive, but the poore were left in the Land, and lived better than ever.* Abundance of wealth proves oftentimes but an halter, or a weapon of death for the owner.

3. They promise freedome & liberty, but make men drudges to the world, and slaves to wealth, yea, to sin and Satan for wealth.

4. They promise finenesse and forwardnesse to do good, that they will fit a man to duties of piety and charity. Many say, If they had wherewithall, they would relieve the poore, maintaine the Ministry, and do more good with their goods, than they see others do. But as the Mountaines in the bowels of which is most gold, or silver, are most barren: So they that abound in wealth, for most part are most fruitlesse and unprofitable, in respect of fruits of grace or charity.

5. They

5. They promise good wages for faithfull service of the world; but deceive many with false wages. They pay *Achan* for his service, with the losse of his Wedge, and life. *Gebexi*, instead of wealth, for his lye, is paid with a Leprosie, that stucke to him and his posterity for ever. *Saul* with losse of all, for saving a few beasts against Gods Commandement. *Abah* instead of access to his Kingdome, for a small plat of *Nabobs*, lost the whole Kingdome.

6. They promise continuance, but are *uncertaine riches*. 1 Tim. 6. 17. and have wings to flye away, when a man hath most need of comfort. Men think they have got a Fee-simple, and made sure for perpetuity: but it is but a moveable, thou must leave it where thou gotst it. No man can assure himselfe to hold his wealth till night; though the foole thinkes he layes up for many yeares. One sparke of fire may suddenly overmaster a mans whole substance. One unadvised word or action may confiscate his whole estate, and of a happy man in his owne eyes make him a begger, a prisoner, without hold of wealth or life. Prov. 25. 5. *With thou cast thine eyes upon wealth, which is nothing? for riches take her to her wings, and flyeth away.* What are these wings of wealth? *Ans.* Rust, moth, theeves, usurers, fire, sword, oppressors, Lawyers, sickness and death: Other Eagles have but two wings, this hath an hundred. And oftentimes it goeth into the hand of strangers, yea very enemies, as a lost Hawke, having lost his Master, is taken up by them whom he thought not of: Job 27. 17. *He may prepare it, but the just shall put it on, and the innocent shall divide the silver.*

Luke 12. 19.

Thus let a man serve an hard apprenticeship to the world, he shall be deceived in his wages; as *Jacob* by *Laban*; and being deceived of his expectation, must content himselfe, instead of faire *Rachel*, with *Leah* for his labour.

5 Rules to preserve us from the deceitfulness of riches: 1 Esteeme them as they are indeed, not as in mens esteeme.

Use. That riches may not deceive us of so precious things with so fair promises, consider these Rules:

No such profit in them, as men conceit.

First, esteeme them as they are, and as God and his Word esteemes them, and not as the world doth. Worldly men put faire titles upon them; as first, they call them *goods*, whereas indeed they are nothing lesse to the most that enjoy them. Secondly, they call them *substance*, and those that have them, *Men of good substance*, or *Substantiall men*: whereas Gods Word calls them *shadows*, and the pursuit of them, the *running after a shadow*, Psal. 39. 6. It calls them *vanity*, Eccles. 1. 2. that is not onely subject to vanity, as all creatures be, Rom. 8. but make a vaine shew of much good, which they doe not perform. Hence also are they called *hes*, and *nothing*, without substance, Prov. 23. 5. Psal. 63. 9. Either take these things on our Fathers judgement, or be deceived with toys still. The judgement of the world is cleane contrary to the judgement of Gods Spirit, who is so far from calling them substance, as that they are made *non-ens*, a meer nothing. Thirdly, men call them *profits*: but how unprofitable are they! 1. They profit not in grace, but are step-mothers unto it: and therefore the poorest men are chosen to be richest in grace: And generally, are not the richest in wealth, poorest in good works, poorest Christians? 2. They profit not in the day of sickness: Prov. 11. 4. *Riches availe not in the day of wrath.* No money will buy the favour of a wrathfull King; nor buy out the paine of one tooth. 3. They profit not in the day of death: cannot buy one houre for repentance, nor a quarter of an houre to set the house in order. 4. They profit not in the day of Judgement: a whole world cannot buy out one sinne unrepented of. Lastly, men call wealth, *gaine*; as if all were gaine that is gotten: But, 1. What is the gaine of an handful of earth, perhaps with the losse of the soule, and heaven? 2. Our Saviour Christ, who best knew what riches are, opposeth them to the true gaine, Luk. 16. 11, 12.

Indeed, if they could buy pardon of sinne, or merit eternall life, or make a purchase of heaven, as Papists teach us, then were they goods indeed, and substance,

fortune, and profits, and gain: but these titles which the Scriptures afford them, shew us plainly how far they be from such effects.

2 Rule. Take them from God in the right ends, for which God hath reach-
ed them to thee: Not to riot on lusts, or employ them as a furtherance to
sin; Not to lay them in thy heart, a roome reserved for better purposes;
Not to make thee proud, and swell thy heart, to insult against others that have
not thy measure; But for four main ends, which the Lord intendeth: 1. good ends.
To exalt and advance Gods mercy, who hath given thee more than others,
being in thy self lesse than the least mercy, and in way of thankfulness to
honour God with thy wealth, in upholding his service and glory. 2. For the
necessary and honest sustentation of thy self; and thy family, in sobriety,
humility, and moderation. Thus Parents may lay up for their children.
3. For the common good: to uphold the good estate of the Common-
wealth in publick payments, tributes, taxes, &c. Rom. 13. 6. 4. For the
releefe of the poor members of Jesus Christ: to be rich in good workes, to doe
good and distribute, 1 Tim. 6. 18. And thus to become (as Job) fathers to the
poor, eyes to the blind, feet to the lame: that the loynes of the poore may
blesse us.

3 Rule. Consider seriously with thy self these three things: Who thou
art that hast received wealth: what thou hast received: and on what condi-
tion thou hast received.

First, Who art thou that hast received wealth? 1. Thou art not an
Owner, but a Steward: thy money and wealth is thy Masters: thou must not
hold it to thy self, nor lay it out but at his appointment. 2. Thou art not a
Free-holder, but a Tenant at will: thou sittest not in thine own, but owest
homage, rent, suit and service. 3. Thou art not a Citizen, but a stranger
here, in a strange Countrey. If thy wealth were thy own, and might stay
with thee, yet canst not thou stay with it.

Secondly, what hast thou received? Goods, thou sayest. But I say, thy
wealth is not good in its nature, (as not evill) but in it selfe at the best, in-
different, and onely good in a good use. A worldlings goods, are never
goods, till he come to dye: for then they are set at liberty to doe others
good, though not himself. They are not good to all men, but to good men
onely: nor good, further than they are servants to a further good, and helps
to the chiefe Good, even God himself.

Thirdly, on what condition hast thou received them? Namely, to be
countable for them. And what account can he give, that hath defrauded both
his Master, and his fellow-servants: How dares a servant bring that into
account, which he hath spent on whores, gaming, drunkenness, Dice and
Cards, bolles and bowles, contentions, and frivolous suits of Law, &c?
Hence when at some time God calls the conscience to reckoning afore-hand,
that which was so sweet a morsell, upbraids him, and is ready to choake him,
as Judas; and as the Prophet saith, Ezek. 7. 19. They shall cast their silver into
the streets, and their gold shall be cast a far off. A worldly and wicked conscience
once awaked, shall with the Master cast into the sea, or under the bottome of
the Mountaines, so it might escape the account and reckoning.

4 Rule. Cast thine eye upon true and substantiall riches. First, God in
Christ is true riches: what can be wanting to make a man fully happy, who
enjoys God as his portion? Secondly, Christ himself is the true Treasure,
in whom all treasures are hid; and the Pearle, for which the wise Merchant
sellecth all, and Paul counts all but drosse and dung. What a world of wealth
is in the blood of Christ, one drop of which redeemed a whole world?
How rich is his prayer and intercession? Thirdly, Godliness is the chiefe gain: 1 Tim. 6. 6.
that is, the knowledge and profession of the Gospell: this hath the posses-
sion of the rich graces of God, Faith, Love, Hope, Patience, Righteous-
ness,

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ness, in comparison of which, gold and pearles are but dross. Fourthly, the treasure of heaven is worth looking after: Col. 3. 1. To have the conversation in heaven, Phil. 3. 20. *Sell all thou hast (saith Christ) and thou shalt have treasure in heaven.*

Heb. 10. 34.

Now this wealth is *undeceiveable*, performs all that it promiseth, contentment, perfect freedome, sound and stable peace, finesse to doe good, abundant and sure wages: with continuance, being a durable riches, not left in earth, but carried with us to heaven; not consumed with use, but increased. And therefore was it so sought by the Saints, Heb. 10. 34. They joyfully endured the spoiling of their goods, because they knew they had in heaven a better, and an enduring substance.

The eager pursuit of these riches would soon and easily bring the other out of request.

5. Pray for
wisdom, well
to use them

5 Rule. Pray first for wisdom and understanding to use these things, before thou prayest for the things themselves. Pray first for goodnesse, and then for goods. For first, they never become truly goods, till grace make them so. Secondly, they are like wild beasts, not more dangerous in keeping, than in taking: and must be well watched, that we be not spoiled by them. 3ly, this wisdom is promised to them that are *good in Gods sight*, Eccles. 2. 26. wisdom to provide, knowledge to use, and joy in the fruition or right use.

To conclude this point: If we, being to deal with a man in great matters, were advertised by a friend to look well to our selves, because we deal with a Cheater, and one that hath deceived almost all that ever dealt with him, we would thank him heartily, and look to our selves carefully. Now the Lord in this Text telleth us of a great deceiver, that aymes to spoyle us of great things: Why then should we not be thankfull to him, and take warning? Why should we not beleve him, but be willingly, continually, and senselessly deceived, not so much by the craft of the Adversary, as our own simplicity and corruption?

And voluptuous living, or pleasure.]

The third sort
of thornes are
worldly pleasures.

The third sort of thornes which choak the word, are pleasures and delight. Where two Questions offer themselves to our consideration, for the opening of the matter.

Quest. 1. Whether are all pleasures condemned or no?

Ans. Pleasures are of two kinds: some heavenly, others earthly. In the former there is no danger, but we are every where in Scripture called to them: as we shall see hereafter. Our Text speakes of the latter.

Quest. 2. Whether are all earthly pleasures condemned?

All worldly
pleasures not
condemned.
6 Reasons

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Ans. No: for 1. Adam in innocency was furnished above all men now living, with pleasure and delights in that Garden of pleasure. 2. Since the Fall, the Lord hath still deckt the earth with most delectable flowers, in their severall beauties and varieties of colours and smells to delight the senses of man: And he hath filled the Ayre with sweet and melodious Birds. 3. The Lord that could now feed us with one kind of meat, as Israel in the Wilderness, allowes us much variety of the creatures for our honest delight: And though he could preserve us with water, yet he allowes more pleasant drink, and in our feasts gives us wine in varieties. Yea, himself hath given skill to work-men, to make curious muscull Instruments, to delight men with their sweet musick and harmony. 4. He hath allowed men, according to their estate and place, to enjoy many worldly pleasures. It was the blessing of Assur, Gen. 49. 20. that he should give pleasures for a King: that is, his Country should abound with delicate fruits, acceptable and fit for Kings. In which phrase we see, that Kings have more right to enjoy pleasures, than

ordinary

ordinary men : and Deut. 33. 24. *He shall dip his foot in oyle.* 5. The Lord himself appointeth some festivities and solemn feasts, in which a more liberall and delightfull use of the creatures is requisite : as Neh. 8. 10. *Goe, and eat of the fat, and drink of the sweet : for this is a day holy unto the Lord.* 6. The Spirit of God concludeth, (though some learned otherwise expound it, as the Atheists speech brought in by a *Prosopopœia* :) Eccles. 3. ult. *that nothing is better, than that a man should rejoyce in his affaires : for that is his portion.* And who is worthy to enjoy Gods blessings about him; in wife, children, family, calling and estate, that doth not rejoyce in the same ?

So as the thing, which our Text, and this whole ensuing Treatise condemneth, is not any lawfull and allowed pleasure, of any kind, but that pleasure which choaketh the Word of God, as thornes do seeds; whether unlawfull pleasures, or lawfull pleasures unlawfully used.

Which I would have observed by the way, to remove a scandall cast upon Religion and godly life, that it is altogether unpleasant, and heavy, and strips a man of all delight. This is not so. But first, *All the wayes of wisdom are wayes of pleasure.* Prov. 3. 17. Secondly, godlinesse takes not away any earthly pleasure, nor the use of Gods mercies, but orders, and moderates, and sweetens them.

Doctr. The prevailing of earthly joyes, and carnall pleasures, choaketh the Word, and hindrETH salvation. An example we have in Eve, whose pleasure of the eye choaked all that Word of God which she had learned, and repeated but even then to the Serpent. And in Herod : he heard John gladly, revered him, and did many things, Mark. 6. 20. but the pleasure of his brothers wife made him cast John in prison, yea and behead him too : which he added above all his sins. Judg. 16. 17. Sampson had undertaken a most sacred profession, of the Nazarites, in which he was a most eminent type of Christ. While he kept the law of his profession, not cutting his haire, the mighty power of God was with him, and for him. But that impotent and base lust, and sottishness attending his pleasure in *Dalilabs lap*, how did it make him forget the Law of God, and so enslave him, as he must needs tell her all that was in his heart, till God was gone from him ! 1 Tim. 5. 6. 11. What made the widdowes to break their faith given to Christ, but wantonnesse, and living in pleasures ?

Object. These are dishonest and unlawfull pleasures and lusts : these must needs choake the Word. But doe lawfull pleasures doe so too ?

Ans. Yes, we shall see even in those that had found godlinesse, how even lawfull pleasures choaked the Word, and cast them back in the way of God. How the love of pleasant meat set the love of good Isaac upon him whom God hated, see Gen. 25. 28. And Solomon tells us the danger of proving the heart with pleasures, Eccles. 2. 2. they brought him to be mad with them : these were honest and lawfull pleasures : but himself tells us, that as they entered into the heart, so godlinesse decayed. For as thieves set upon true men to rob and bind them : so pleasures assaulting good men, bind them, and rob them, yea often wound them, onely kill them not. And hence it is, that in the profession of Religion, some are found *lovers of pleasure, more than of God*, 2. Tim. 3. 4. and holding a forme of godlinesse, and proclaiming a defiance of vain pleasure, are yet so moyled and intangled with them, as they grow heavy in good duties, and drawn on with the persuasions of these pleasing Orators. Had not the Disciples renounced all for Christ ? Yes ; *Master, we have forsaken all, and followed thee.* But yet doe we not see them long, who should be superiour, and contend for greatness one with another, and affect pomp and high place even in the Kingdome of God, where the smallest is the greatest.

Reas. 1. Pleasures make, that men cannot attend the Word. Some are so carried away with sports, that neither week-day, nor scarce the Sabbath can draw them away to any better duty. Their delights are so fastened in their hearts,

as nothing can fasten on them. Their thoughts doe so attend upon pleasures, that all other thoughts, tending to the bettering of their estate are unpleasing.

2. They make, that men cannot conceive the Word aright. The Word offereth pleasures as Gods right hand, which is an object of faith. But the man trampled on by pleasures, becomes sensuall; and judgeth of all things spoken, by his corrupt sense, and carnal reason: For his desire is to hear, *not what is best, but what is sweetest.*

Non quæ optima sed quæ suavissima.

Luk. 21. 34.

3. Pleasures, where they doe prevaile, make men securely contemne the Word. They cast the heart on sleep, and make it unwatchfull against the threats of God, Amos 6. 1. 3. Woe to them that are at ease in Zion: that say far off the evill day, and approach to the seat of iniquity. Whence our Saviour exhorts, to take heed lest the heart be oppressed with these excessive pleasures, and so that day come unawares: at it did on the old world. And no marvell, seeing they can brawn the heart, and make it senselesse against the judgements and scourges of God. Esa. 5. 12. The Harp, the Violl, and Flute, and wine are in their feasts: but they regard not the work of the Lord, nor consider the operation of his hands. Famous in this kind is the example of Nebuchadnezzar: the Lord sent him his Prophet Daniel to expound his dream, that he must be a beast for seven yeares together, yet within one twelve months he forgot all, and said, *Is not this great Babel?* Dan. 4. 25, 26.

4. Pleasures prevailing in the heart, doe make men hate the Word as a bitter and deadly enemy. The Word of God is the sword of the Spirit, to cut off these lusts, which are as dear to them as their eyes or hands: And therefore it is so despised and hated.

5. They thrust out the Word, which revealeth and offereth the pleasures of a better world. The heart of the fool is in the house of mirth. Eccles. 7. 6. Yea, though God call to mourning, and fasting, or any occasion (whatsoever) come, he hath set himself on a merry pin, he cannot abide to hear of change, so he may hold his pleasure here still. Babylon will be a Lady for ever, and set her mind on no other thing besides, nor remember the end: Gods Physicians would have healed her, but she would not be healed; she laid none of those things to heart, Esa. 47. 7, 8. therefore her end was utter desolation.

6. These pleasures are seldome procured without sin, being the ordinary baits of Satan cast before men; which while they play withall, and nibble at them, they are catcht in his snare: as Eve by the Apple, which seemed pleasant to the eye and taste. Balaam knew there was nothing of so much force to allure the Israelites to Idolatry, and to make a breach among them, and so set God against them, as to besot them with unlawfull pleasures with the daughters of Moab: then was Israel presently coupled to Baal Peor, Num. 25. 1, 2, 3. Thus Satan (as a cunning Fisher) baits his hook with pleasure, and catcheth innumerable.

7. These pleasures of great strength to hold men in sin, against all the threatnings of the Word, and invitations to repentance: will not suffer the heart to think of death, and judgement, and accounts to be given: yea, they make him maintain a continuall war in himself, against his own conscience, being carried headlong to such things as seem pleasant, delectable, glorious, and profitable. And against others also: This man will hate his Preacher to the death, because he condemnes his unlawfull pleasure. If John dare say to Herod, *It is not lawfull for thee to have her,* it shall cost him dear. As for his poor neighbours: he will maintain his pleasure by oppression, cruelty, injury, any thing: he cares not how sorrowfull and unhappy he make many other mens lives, so he may enjoy his supposed pleasure. Judas must have his thirty silver peeces, though it cost Christ his life, and himself his soule, and fill all his fellow-Disciples with much heavinesse. Lastly, such a man is well content to endure any vassalage and slavery under

Jam. 4. 1.

Mat. 14. 4.

under Satan, so he may enjoy a present pleasure: & Satan is well content on that condition to allow it him; dealing herein as *Cyrus* with the *Lidians*, who having overcome them, (to gratifie and gain them sure to himself,) allows them to eat and drink, to feast and play, with all kindes of sports, games, and gambles; but in the mean time takes away their horses, and armour, so as they are unable ever to think of recovering their former liberty.

And therefore, seeing these pleasures hinder men from attending and understanding the Word, make them secretly contempt and hate the Word, thrust out the pleasures of the world to come, are seldom procured without sin, and are of such strength to hold them in sinne: we may well conclude, with the Apostle, *1 Pet. 2. 11* that they fight against the soule.

And seeing they doe so, we must abstain from them. The service of lust and diverse pleasures, is noted for a course of the unregenerate, *Tit. 3. 3*. And these two goe hand in hand, *disobedient, serving pleasures*. Therefore beware of the prevailing of pleasures, and as thou meanest the Word should profit in thy heart, and tendrest thy own salvation, weed out this voluptuousness; a meer choke-weed of grace.

Here for thy further help in so necessary, and withall so difficult a duty, I will set down three things. 1. *Motives* to resist these pleasures. 2. *Markers* of a man, in whom they prevail above the Word. 3. *Means* or Rules how we may enjoy them, without choaking goodnesse.

I. *Motives*, or reasons to dissuade from the pursuit of pleasure, are six.

1. Consider where thou art. We are now banished out of the Garden of pleasure: we are in this world, kept out of Paradise with the shaking of a sword: and doe we expect another Paradise in this Wildernesse of *Babyl*, and valley of teares? Wast thou not born weeping, into the valley of weeping? Shalt thou not dye, and goe forth weeping? and canst thou live in laughing and merriment? While thou art here obnoxious to so many miseries, laden, and daily loading thy self with so many sins, conflicting with so many tentations, beset with so many enemies: canst thou be senselesse, or mad rather, to give up thy self to carnall pleasures and delights? Remember thou art now in *Babylon*, and sittest by the water-side of Afflictions. A member of the Church, that now remembers *Sion*, and his own Countrey, whence he is for the time banished, will rather sit down and weep, and mourn in the Countrey where they be strangers, and cannot sing the songs of God, rather than addict himself to carnall pleasures, and prophane delights. This seemes to be the Apostles argument, *1 Pet. 2. 11*. *As strangers and pilgrims*, abstain from fleshly lusts. Now a stranger lookes for no great matters in his journey, nor expects pleasure till he commeth home.

2. Consider what little content or satiety there is in these pleasures. Let him try this conclusion who wil, after *Solomon*: he shal find he shall sooner surfeit of pleasures, than fill himself with them. One sweet morsel drives down another, and still is the carnall heart unsatiabie. And it is with a man drunk with pleasures, as a man drunk with Wine: his drunkenness increaseth his thirst, but quencherh it not. Let a man compassse his pleasure in any kind, he may think, the attaining of his desire will quench his desire: but it proves but as water which the Smith casts on his coals; it seemes to abate and quench the fire, but it makes the inward heat and concupiscence more burning and raging than before.

Besides, the eye of the wise is clear to discern, how little of true pleasure a carnall mind is capable of: and they themselves, who most enjoy worldly pleasures, can sometimes conceive their own joy to be onely in the face and not in the heart: and that their laughter is like to madnessse, from the teeth outward, and not so inward as it seemes.

Justin lib. 1.

Use.

Beware of pleasures, and abstain from them.

Plal. 137. 1.

The vigil must goe before the holly day: the fast, before the feast.

And seeing such pleasures as delight the carnall appetite, are seldome compassed without sinne, what true joy can be there, where, in the heart, is fixed a sting of sinne, which marreth all the sport? Or, if the delight be sinfull, the conscience that smarts not for it in enjoying it, is the worse, benumbed, and seared, and far from true joy or pleasure, though outward delights tickle him never so much: He laughs as a man in paine being tickled, but his vexation within is never the lesse.

Dolor & voluptas invicem sedunt: Brevis voluptas.

3. As there is little content in earthly pleasures, so is there lesse stability or continuance: *the time is short*, 1 Cor. 7. 29. One well saith of pleasures, that they come like Oxen, slow and heavily, but goe away as Post-horses, all on the spur, and stay not. How long doth the pleasure of most delicate drinke stay beyond the swallowing, or of the most sweet musick beyond the hearing; or the most odoriferous smells, longer than the flower is held to the nose? Spend whole dayes and nights in merry sports, Playes, pastimes; doth the delight last longer than the present fruition? And then leaving us empty, doe they not recompence men with some sorrow and griefe, that they seeme now robbed, either of their pleasures, or of their time spent in and for them? How truly are pleasure and sorrow called twinnes; no sooner is one borne, but the other holds his heele? Yea, the fairest and sweetest earthly pleasure is as hardly found without some molestation, as a Rose without his thorne. Make the world thy Paradise, and thy belly thy God; thy Paradise shall cast thee out shortly, and thy God which thou serveest, shall pay thee the wages of thy service, and then thou shalt see it was but *worldly pleasure for a season*, Heb. 11. 25. like Jonas his Gourd, soone worme-eaten and withered.

Four great dangers in worldly pleasures.

4. Consider the danger of enjoying worldly pleasures, which is fourfold: First, a voluptuous life is a walking upon snares and ginnes, which the wisest and most oculare man hardly avoydes without being taken. Alas, how vaine is the pleasure of birds, feeding about the snare that immediately shall bring them into the Fowlers bag! How vaine is the sport of fishes, playing with a deadly bait! So dangerous and unsafe is it to addresse our selves to these alluring baits of wordly pleasures. Now go awhile into your own hearts, and see whether in those wordly pleasures you have most swallowed, you have not sometimes smarted: if not so, whether if there be any smart in sinne, you had not cause by them. *Be not like the horse or mule*, Psal. 32. 8. yet the poore beast having once false into a hole, will not fall into the same hole againe, if he see it; and poor silly birds will avoyd the same nets and ginnes which had beset them.

Avos vage in easdem pediculis retiaque non incidunt. Hieron.

A second danger is, they slaying of the soule, by the pampering of the body 1 Tim. 5. 6. *Delicate widowes are dead while they live*: there is no way to reconcile the seeming contradiction, but to say, that the delicate living of these widowes deprived their soules of the life, grace, and Spirit of God: and so being dead in sin, & in soul, were utterly unprofitable, unmoveable in duties of grace & heavenly life: This fearful estate, the following of pleasures brought them into.

A third danger is, the losse and refusall of heavenly joyes and pleasures. For God is not so prodigal of his best blessings, as to bestow them where himself shall be sure to have least thanks for them, or themselves are under-valued. Shall Esau have the birth-right that preferres pottage before it? And shal he have heavenly treasures, and lasting joyes committed to him, and thrust upon him, that preferres every trifling vanity, and base pleasure before them? A carnal man is a natural fool; he had rather have a peece of painted glass, than a Diamond: and would a wise man bestow a precious Pearle on such a fool? No let him have his choyce, & envy it not to him, but pittie him, that with Esau's Cock, contemnes a Pearle, and scrapes after a Barly corn. The misery of this man is to be delighted with his misery.

A fourth

A *forrib* danger is, the indissoluble connexion of pleasure and judgement, to them that are lovers of pleasures more than of God or their duty. If thou wilt eat the forbidden fruit, and reach forth thy hand beyond Gods allowan-
ce, to please thy senses; in the day thou so doest, thou shalt dye the death. If the Pastor will take his ease, and faile in his paines, the blood of his peo-
ple shall be required at his hands. If the young man will take his pleasure, and walke in the sight of his owne eyes, he must remember, that for all this he *Ecclef. 11:*
must come to judgement. Luk. 16. 25. The Parable bids the rich man remem-
ber, Thou hadst thy pleasure here, and *Lazarus*, paine; now therefore thou
must be tormented, and he comforted. And woe to you that laugh now, for
ye shall weepe and mourne, Chap. 6. 25.

Nay, not onely are these two tyed fast together, as with an Adamant chain;
but every dramme of this sweet pleasure, shall be recompenced with a Talent
of sorrow and griefe: As he that by a moments delight in meat and
drinke, hath surcharged his stomacke, and suppered himselfe, must
recompence halfe an houres pleasure, with some months of deadly
pain.

5. Consider the difference betweene godly and wicked men: One hath
lusts and pleasures, the other serves lusts and pleasures. Pleasures will be
knocking at the godly mans door, and he sometimes lets them in, but he takes
not thought to accomplish them, as the other doth, Rom. 13. ult. They that
are Christs, have crucified the flesh, with the lusts and affections, Gal. 5. 24. The *Ita curandum*
one holds his pleasures and lusts against the Word, as we have heard; the other *corpus, ut &*
takes the Word the two-edged sword, the sacrificing knife of our lusts, the *castigandum?*
pruning knife of our pleasures, and applies to himselfe. 1. The precepts, which *1 Cor. 9. ult.*
command to cast downe every thing that is exalted against God, 2 Cor. 10. 4. and to
possesse our vessels, in holinesse and bonour, and not in the lust of concupiscence; which
is directly contrary thereto, 1 Thes. 4. 4. 2. The threatnings, which tells us, If we
walke after the flesh, we shall dye, Rom. 8. 13. 3. The promises, which are all
made to them that cleanse themselves from all filthinesse of flesh and spirit,
(whereof voluptuousnesse is one) and to such as grow unto full holinesse in
the fear of God, 2 Cor. 7. 1. 4. The examples of Scripture, as 1 Cor. 10. 6. that
we should not lust after things evil, as they lusted, with whom God was not pleased.

6. Consider the examples of holy men, which will plainly demonstrate,
that the people of God, and his dearest Saints were far from a life led in plea-
sure. *Jacob* professed, Few and evil have my dayes beene, that is, full of affliction. *Gen. 47. 9.*
And *Moses* chose to suffer affliction with the people of God: when he was of
age (saith the Text) he refused the pleasures of *Pharaohs* Court, and the trea-
sures of Egypt. The like of the Apostles and other Saints: But especially if
we will be conformable to our Head: Did he spend his dayes or nights in
pleasure? Yea, was not his life painfull and sorrowfull, &c? Do we ever read
of him that he laughed? but that he wept, we often read.

The ordinary estate and condition of Gods people, is, to suffer adversity,
Heb. 11. 25. The way to heaven is all strowed with crosses. By many afflictions
we must enter into beaven, Act. 14. 22. And all that will live godly in Christ
Jesus, must suffer persecutions, 2 Tim. 3. 12. And we must acknowledge the
bitter things laid on the breasts of the world to be of God, to weane us from
the love and pleasure of it.

11. The second Generall proposed, is, Markes of a man, in whom pleasures
prevaile above the Word. And they are seven. *Seven markes*

1. An vnder-valuing of better pleasures; as of Gods House in earth, or
in heaven: when men account of no such pleasure, as that they enjoy in
earth and earthly things. This marke is given, 2 Pet. 2. 13. They shall
receive the wages of unrighteousnesse, as those who account it pleasure
to live deliciously for a season, that is, when men, as Epicures, place
their

of a man in
whom plea-
sures ch. ke
the Word.

their felicitie in pretent pleasures, which is indeed the life fitter for brutes, (whose soules, if it be not their sense, riseth not beyond their sense :) then for men, who are not onely reasonable, but Christians.

Men unde
value better
pleasures, five
wayes.

Psal. 84. 10.

Yet many such are in the world : as 1. When men are heaue to the Temple : which argues no pleasure in Gods presence, nor in the presence of Christ, who walkes in the midst of the seven golden Candlesticks, *Revel. 1.* Nor in the presence of the Spirit, who blowes especially there : nor in the presence of the Angels, who desire and stoop downe to see the things handled, *1 Pet. 1. 12.* nor of the Saints, who are said to meet the Lord in *Sion, Psal. 84. 7.* Now where could a good heart with more pleasure rest it selfe, than in Gods resting place, in Christs societie, in the way of the Spirit, in the Ministry of Angels, and fellowship of the Saints ? Did not the Prophet count one day in Gods house better than a thousand else-where ? And did he not professe, *Psal. 26. 8.* Lord, I have loved the habitation of thy House, and the place where thine honour dwelleth ? And was it not prophesied of all Beleevers, that they should assemble as Doves flie to their windowes, and as clouds driven by the winde, *Esa. 60. 8 ?*

2. When the delight is more in temporall food, than in spiritmall ; and a man can be more joyfull at his owne table, than at Gods. Whereas *David* found nothing so sweet to his taste, as the Word, and preferred it before his daily food ; yea, before his sleepe, *Psal. 119. 148.* Will not every man say, that to taste how good God is, is the best taste ? yet most men taste more sweetnesse in the white of an egge, than in him.

3. When men have more delight in the Diuels bookes, than in Gods : and can be more jolly in toiling and shaking the cards and dice, than in turning and reading Gods booke. Or to speake of more lawfull recreation than they ; It a man take more pleasure in any recreation, than in better exercises, his pleasure is sinfull and choking.

4. When men take more pleasure in their speciall calling, than in their generall : in gathering money, than in gathering grace : in worldly riches more than in heavenly ; now it is choking. *David* esteemed the Word above thousands of gold and silver. The wise Merchant esteemed the Pearle above all his estate. And a good heart (as *Paul*) esteemes all things dung and losse, for Christ. And according to the estimate of things, is the pleasure and delight in them.

5. When men preferre an empty joy above fulnesse of joy, the pleasures of Gods left hand, before those of his right, *Psal. 16. 11.* a drop of pleasure, before a river ; and a drop of life in misery, before the Well of Life in mercy and glory, *Psal. 36. 8, 9.*

2. *Mark.* When men make light account of Gods Call, in respect of the call of their pleasures ; let them be otherwise never so lawfull, now they are sinfull. Gods Commandements must stand by, while their pleasures command them. *1 Sam.. 15. 3.* *Saul* had an expresse Commandement to smite *Amalek*, and have no compassion on man, woman, infant, suckling, oxe, or sheepe. But it pleaseth *Saul* to have compassion on the Kings, and the fat beasts : A good bootie : He shall enrich himselfe with the Kings ransome, and such a large prey will spare his owne beasts, at least serve him for sacrifice a long time. *Lots* wife had an expresse charge and menace, on paine of death, not to looke behinde her : But the care of her house and goods, with the love of her friends, made her forget the Commandement, to her own destruction. God commands, not to sweare at all, but passe the ordinary speech by yea and nay : Yet men ordinarily sweare, and accustome themselves to break the Commandement : Why ? for it is their pleasure, and custome, and they cannot leave it. God commands to doe no servile worke on the Sabbath day, not to meddle with the duties of the calling, no manner of worke : Oh but now it

it would please my neighbour, and advantage my self to serve a customer. Now a man is at the command of his own pleasure, and Gods Law must stand aside. God commands, not to run easily out of our calling on the week-day; or if any time be to be spared, to redeem it to the generall. But games, or sports, or drinking-company calls day by day: now farewell the Commandement, Gods Book, and counsell: farewell both callings, nothing can call so forcibly as his play and pastime; nothing so necessary, nothing so pleasing. What other is the cause of all adulteries, slanders, revenges, railings, murders, and effeminate contentions among men, but that they are as slaves to their own lusts, and the command of them, and Gods Commandements can take no place?

3. Marke. When a man will not be at so much charge for God, for good duties, and his own salvation, as for his pleasures and lusts. When men can waste and riot out abundance of money in feasting, gaming, excessive of apparell; but to maintain Gods worship, to feast or cloath the poor servants of Christ, they have no will or desire: nay, their hawkes and dogs are more chargeable to many, than God himself, his service, and all the poore members of Jesus Christ. Let pastime call, there are pounds and pieces ready: But let the poore call, let the Law, and good order call for them, there are not pence wrung out: let Preachers call, not good words.

4. Marke. When a man cannot be at so much leisure for God and good things, as for his owne pleasures, and carnall desires. He grudgeth no time spent in pleasure, but all, or the most time in Gods service is but lost. He can waste out houres, and weekes, and moneths, in sports, can sit nights and dayes at Cards, or Dice, or other vain exercises; but with much tediousnesse sit out an hour in Gods House. He hath sundry houres in a day for himself or his friends, to communicate and talke together, to order family-businesse, but very seldome talkes half an hour to conferre with God privately, in reading the Scriptures, in prayer, meditation, or instructing his family: one halfe hour in a moneth is too-too much, and may not be spared. How little is God and his Word beholden to these men, who are underlings to their pleasures?

Yea, some are so dogged, and such enemies to goodnesse, that, as they cannot take any time themselves, so will they not be perswaded to allow any time to others about them, for any good exercise. No time that their servants and children waste otherwise, is comparably troublesome to them, as that which they imploy in reading, hearing, or such like exercises. So malignant is the constitution of many, that although their servants would redeem the hour of a Lecture, twice over in a week, yet like hard task-masters, they will not afford it at any hand, but esteeme of Gods Word and service, as Pharaoh, *Yee are too idle*, and, *Moses and Aaron make the people idle*; and so hold them straiter on that Day, though they remit all the week after. Let Pharaohs strokes warne them betime. It was noted a great disproportion in Solomon himselfe, to spend seven yeares in building Gods House, and thirteene in his owne. Yet our times spend seven, and thirteene in their owne houses, none, or very little in Gods.

5. Marke. When men shun all molestation, and the meanes which would set them free from their slavishnesse, and service of pleasures. When in Gods House they cannot endure such teaching, and teachers, as would pull them both from unlawfull pleasures, and the abuse of lawfull: Such men as Micah, never prophesie good unto them: For who would willingly have his eyes pulled out, or part with his lusts as deare as his eyes? Hence are all the stirs and tumults against godly Ministers: they would prevaile against

against wicked mens pleasures: but they will not be tormented before their time: they will rather abstain from Gods House after such checke, ordinarily and wilfully.

So, when men at home shun all gracious and savory communication, driving away all mention of God from their Tables, from their discourses, and please themselves in following unsavory and unfruitfull, if not hurtfull speeches, all the day long. Also, when they distaste godly and fruitfull company, by whom they might help their soules out of the snares they are in: the man is an abomination to them, that hath good and savory words in his mouth. Oh this is to binde him for the time to his good behaviour: he must not sweare, nor jest, nor scorne, nor be loose and corrupt in his speeches; and then must he sew up his lips, and say nothing. But loose and libertine company, that will sweare, and drink, and game and raile against these strict fellowes as fast as he, these are his delight: now he can be pleasant and jolly, and as a fish in his owne element.

6. Marke. Immoderate sorrow when he cannot obtain his pleasure, is a note of a man subdued by pleasures, in whom Gods Word hath no part, 1 King. 21. 4. *Abah* is sick and cast upon his bed, for *Naboths* Vineyard: for he cannot tell how to compasse it. All *Hamans* honour and favour with the King pleased him not, because *Mordecai* bowed not unto him, 2 Sam. 13. 2. 4. *Ammen* was vexed sore for his sister *Tamar*, grew sick and lean. He that enjoyes a thing moderately, can be moderate in the forgoing of it: What I lightly love, I can lightly leave. But if *David* love *Absolom* too well, he will grieve because he cannot dye with him, nay for him: *Would God I had dyed for thee, O Absolom, my son, my son.* Affections are so much the more impotent in the losse, as they are more potent in the fruition of any thing.

7. Marke. The immoderate fear of death, as the end of all pleasures and delights: the memory of it is bitter to a man over-joyed in his pleasures, the approaching of it dreadfull, but the stroke of it most dolefull: because he hath no better, or other pleasure in his heart for the present, than that which the world affordeth, which hath gone with him as long as she could; and much lesse any expectation of any hereafter.

These are sure markes of him that is over-carried with pleasures against the Word.

The goodnes
of the giver
commends
the gift.

III. Now seeing we are not Stoicks, to condemn all pleasures, nor unthankfull declaimers against Gods goodnesse, that hath filled our lives with comfort, neither may unwisely cast away the good with the refuse; and seeing our lives, without some pleasure, would be as a long journey without any Inne; much labour, no comfort, or refreshment: Let us learn in the next place, how to carry our selves toward, and thorow our pleasures, so as they may not be choake-weeds, either of the Word, or our own salvation by it.

Five generall
rules how to
carry our
selves thorow
our pleasures.

The first Rule concernes the person affecting pleasures, who must look he be a sanctified man. For (saith the Apostle) onely to the pure all things are pure, Tit. 1. 15. Neither is there any true peace or pleasure, without peace of conscience, and the sence of remission of sins: for sin thrusts out true pleasure; and here we say, as *Jehu* in another case, 2 King. 9. 22. *What peace, so long as thy sin remaineth?* And we read in the Scripture, that onely the godly and righteous are commanded to rejoyce, Psal. 32. 11. And 40. 16. *Let all those that seek thee, rejoyce and be glad in thee.* It becomes onely the upright.

1. The person must be sanctified.

2. The choyses for

The second Rule concernes the choyce of our pleasures, three wayes; 1. For the matter: 2. For the circumstances: 3. For the kinde of them.

Matter.

1. For the matter, they must not be pleasures of sin, which every godly man must refuse, with *Moses*, Heb. 11. 25. For to rejoyce or delight in sin, is the top of wickednesse: and all such end either in repentance or damnation.

But

But for the matter, they must be in their nature either good, or at least not evil. Therefore they that passe their dayes in surfetting, drunkenesse, chambering, wantonnesse, lusts, uncleannesse, unlawfull sports and recreations, have made an ill choyce for themselves, of that which should be hatefull to all Christians: see *Esa. 5. 22. Habak. 2. 15. Mat. 24. 45.*

2. Suppose our delights be good in their nature, and matter, yet if they be bad in *circumstances*, we may not now chuse them, as indifferent. If any lawfull delight have some blot upon it, or be become a fashon or guise of profane men, who are excessive and inordinate in it, if I may forbear and chuse another, I must not meddle with that. The Apostle, *Phil. 4. 8.* will have us delight in nothing but that *which hath some vertue, praise, or good report in it.*

This Rule will make choyce of the best recreations, of best example, best use, and least abused. It will chuse the best fashon of apparell, of the most sober and grave of our rank, and shun such as have the note of lightnesse, curiositie, vaine affectation, new-fanglednesse, and fashioning to the times. But how many cast off all consideration of advised circumstances? out of which, the enjoying of lawfull pleasures is most unlawfull. As for example: Suppose some kind of Stage-playes were lawfull were it not unlawfull to play in a Church? Suppose dicing and carding were as lawfull as most men would have them, must therefore Ministers be gamsters, women dicers, children and servants passe away their time in such games? Nay, because eating, drinking, and sundry games, as bowling, shooting, be lawfull, must I therefor, or may I doe these in all companies? May I sort my self with swearers, ruffians, riotous persons, without respect of company? were not this to ensnare my self, and offend others? Yes. For fit circumstances are the grace or disgrace of most lawfull pleasures.

3. For the *kind*: Make first choyce of the best kind of pleasures: First, because it is a note of a good man to desire to rejoyce with the joy of the people, *Kind.* *Non subira-* *huncur voluptates, sed mutantur pite.* *Augur. in Psal. 7. 4.* *Psalm. 106. 5.* Secondly, as the godly are different from the world in all their courses, so also in their pleasures: now the worldlings chiefe pleasure is, when his corn, and wine, and oyle is increased, *Psalm. 4. 7.* Thirdly, this kind of pleasure will make us not merrier only, but better both in body and mind.

Quest. Wherein stands the joy of Gods people.

Ans. 1. In the Lord himself: *Psalm. 37. 4.* Delight thy self in the Lord. *Phil. 4. 4* Rejoyce in the Lord alwayes, and again I say, Rejoyce. And why? For first, a man hereby returnes to his true pleasure again. When man forsook God, true pleasure forsook man: and when men chiefly delight in God, they goe back again to the chiefe Good and pleasure. Secondly, why doe we love or delight in any outward thing, but because of the beauty and pleasantnesse of it? But, can there be so much beautie or pleasantnesse in the creatures, as in the Creator? Thirdly, what a shame is it for Christians, not to be able or willing to finde so much joy and delight in the Lord, as wicked men doe in forced merriments? Fourthly, is not that the perfect joy, which ariseth out of the presence of that which is most perfect, and shall be most perfect in heaven, because of the immediate fruition of him who is most perfect? Fifthly, is not this the next way to perpetuate our joy and pleasure, to set it on him who is everlasting and indeficient?

Besides all this, we all know, that the true pleasure of a Christian is, 1. For the present, in the favour of God, reconciled by Christ: onely by *his atonement*, the soule is at sweet peace and repose in his love, as the childe in his fathers armes, *Rom. 5. 11. 2.* For time to come, in *his mercy and salvation*, *Psalm. 9. 2. and 13. 5. 3.* In his presence, when he shall be a *Sun* unto him, to refresh and revive him, *Psalm. 84. 11.*

2. In Jesus Christ; *Phil. 3. 3.* We worship God in the spirit, and rejoyce in *Jesu Christ.* The wise Merchant takes more pleasure in the Pearl, than all his

substance beside. *Paul* accounts all things losse and dung in comparison of him. The blessed Virgin rejoyced in God her Saviour: and *Zachew* received him joyfully. How can the faithfull soule, being the chaste Spouse of *Jesus Christ*, delight in any thing in the world, above, or comparable to her so sweet Head, and dear Husband? If we, as chaste Virgins conceive *Christ* in our hearts, and claspe him with *Zachary* in the armes of faith, here is cause of found joy, and true pleasure indeed. Take delight in his Nativitie, but especially in thy nativitie by him.

3. In the testimony, and graces of the Spirit. First, in the testimony of the Spirit, that our names are written in the Book of life; in this rejoyce, *Luke. 10. 20.* This joy in the holy Ghost is unspeakable and glorious, *1 Pet. 1. 8.* He is the great Comforter of his Church, an everlasting Spring of joy and pleasure, which no wicked man ever tasted of, *Job. 14. 16.* Secondly, the graces of the Spirit are full of delight: faith hath a speciall pleasure, called, *The joy of faith, Phil. 1. 15.* Even temporary faith hath great joy, much more justifying faith. Hope also hath his pleasure, even the expectation of pleasure at Gods right hand for evermore, *Rom. 12. 12. Rejoyce in hope.* What a sweet pleasure it is in the spring, to see our seeds and plants grow and come up in our gardens? How much more pleasant is it, to see the buds of the Lord grow in our hearts, to the un-rooting and over-mastering of the weeds of sin? Sweet is the contentment of grace: but the comforts of Gods Spirit, bedewing the soule in the thirst of it, is like a shadow in a great drought.

4. In the Word and Ordinances of God: *Psal. 112. 1.* Fearers of God have great delight in his Commandements. The Gospell is a deep well of precious promises; and the Spirit worketh consolation by the Scriptures, *Rom. 15. 4.* There is the joyfull tydings of salvation: there the doctrine of free remission of sins, and Redemption by *Jesus Christ*, is proclaimed: there are the pleasures of Gods House, and the Word which is foode for Gods children; Cloath an infant with gold & pearles, and make it heire of the whole world, yet nothing pleaseth it but the brest-milk: so here. In the Word also are described the wayes of wisdom, which are wayes of pleasure, *Prov. 3. 17.* and all thou canst desire, is not to be compared to her.

5. In the testimony of a good conscience: that they walk in simplicitie, and godly purenesse, and not in fleshly wisdom, *2 Cor. 1. 12.* and have not willingly moyled their conscience in lusts and pleasures, but have cherished the lust of the Spirit, against the lusts of the flesh.

6. In the communion of Saints; to enjoy their fellowship, being present, and rejoyce to heare of their well-fare being absent: To rejoyce in the prosperitie of the Church; as *Jethro*, when he heard of all the good that God had done for *Israel*, *Exod. 18. 9.* Yea, to preferre *Jerusalem* before our chiefe joy, *Psal. 137. 5, 6.* when the Gospell runneth with free passage.

7. In Evangelicall obedience, both in action and passion for the Gospell. First, serve God with cheerefulnesse, *Deut. 28. 47.* as *Christs* meat and drink was to doe the will of his Father, in this he rejoyced, *Psal. 40. 8.* Secondly, rejoyce even in afflictions for the Gospell, and for the Name of *Christ*, as wherein is greater pleasure than in the honour and greatest pleasures of the world. *Gal. 6. 14.* God forbid I should rejoyce in any thing but the Crosse of *Christ*. *Heb. 10. 36.* the Saints with joy suffered the spoyling of their goods, and would not be delivered. *Col. 1. 24.* Now I rejoyce in my sufferings for you, &c. For, is there not more true pleasure, in helping *Christ* (as *Simon*) to bear his Crosse, than by the overflowing pleasure of the world to forget *Christ* and a mans self?

Oh therefore let us lay fast hold on these pleasures, what ever profit or pleasure we forgoe for them. Bodily pleasures are not so alwayes, but as the body

is disposed to them : what can delight a sick, pained, and dying body ? But these pleasures, being in themselves true and sound, are never irksome, never lothsome as the other. And whereas bodily pleasures are at last fugitives and runna-gates, when their Master hath most need ; these never forsake their Master, never take their leave, but are perpetuall, yea, eternall.

That is the second Rule, for the choyce of pleasures.

The third concerne the manner, and measure : in four particulars.

1. Use them *weanedly* : *rejoyce, as not rejoycing*, 1 Cor. 7. 30. Poure not out thy heart to pleasure, but be moderate and retyred. A wary Christian will ever be allaying his wine with water, and make a measure to his pleasure. *Prov. 25. 16. If thou hast found honey, eat not too much.* We may soon take too much of these honny-sweet pleasures.

3. The manner of using our pleasures;
1. Weanedly.

2. Use them *watchfully*. Consider how easily they steal the heart, and filch the time : How Satan wraps up infinite sins in these sweet-sugred pleasures : And how hard it is to escape shipwrack by them, impossible to escape dangers ; some have avoyded one, never any avoyded the other.

1. Watchfully.

3. Use them *wisely*. First, not seeking, or not addicted to pleasures. It is no wisdom to be forsooth, or Instigators. Secondly, rather using pleasures than enjoying them. To use a thing, is for some other thing : to enjoy it, is for it self : whence *Augustine* speaks of some who enjoy their gold, but use their God ; because they bestow not their money for Gods sake, but worship God for monies sake : So, many among us may truly be said to enjoy their pleasures, and use their Religion. Thirdly, distinguish recreations from the vocation : both for instance in them, which is the sin of our Gentry and their followers, who have no vocation but recreation : and for the end ; the vocation is to get meanes of living, to enrich a mans self, and get money, for his own and others good ; but God hath never set apart play to this purpose ; and how fond are they that use sport to begger themselves and their Family ; Fourthly, restrain wisely thy passions about thy pleasures, and use them not as occasions of discord, impatience, swearing, or any impotent passions. So of the third.

3. Wisely.

August. de Civ. Dei. lib. 11. cap. 25.

4. Use them *Christianly* : 1. Maintaining the fight between the flesh and the Spirit : 1 Pet. 2. 11. Lusts doe alwayes fight against us, and therefore we must alwayes fight against them. 2. Manifesting, that we love not the pleasures of our pilgrimage better than the pleasures of our Countrey : for no wise man will be so delighted with the light of the Moon, as to contemn the light of the Sun. 3. Fearing pleasure more than misery : because the bitter root of affliction (as the Fig-tree) brings oftentimes most sweet fruit, but the ordinary end of pleasure is bitterness and sorrow.

4. Christianly.

Now consider here how great was the temperance of former ages, in regard of outward pleasures. How plain and homely the ages before the giving of the Law were, the whole story sheweth. Under the Law, how coorse was *Elias* mantle ! how sparing his dyet ? that when he had eaten, the Angel came the second time, and bad him eat more : but our superfluitie is such, as we have need of an Angel to come daily and bid us eat lesse. How coorse was the fare and dyet in the new Testament, of *John Baptist* ! how remote from the pleasures of this life ! *Timothy* so abstinent, as *Paul* bids him drink no more water, but a little wine for his healths sake. But if *Paul* were to write to a number of our *Timothies*, who are so busie with health, he would charge them if they loved their health or life, to drink no more wine.

Such was the austeritie of former ages, some few hundred yeares after the Apostles, as brought a great superstition and blind devotion, wherewith the Church and world hath been ever burthened since, and could not be delivered. But now, so far is the world degenerate, and gone to the

contrary

contrary, as the excesses and superfluities of it have brought in every whit as much Epicurisme and Atheisme: and the true God was not more departed from in that blind god, than in this belly-god. So hard it is to walk in a mean, in the offers of pleasures.

Consider also what great losers they become, that dote upon pleasures. As the foolish Fly, delighted with the light of a candle, regards not the heat of the flame, but burnes first one leg, afterward another, and still takes no warning, till it be wholly consumed. So worldly pleasures make men, first senseless to good things, then, dead and deafe to admonitions and senseless of smart, till they lose Religion, I had almost said, reason it self.

4. The season of pleasure The fourth Rule concernes the season of pleasures. *Eccles. 3. 4.* There is an appoynted season for every purpose under heaven: *a time to weep, and a time to laugh*: therefore there is a time, when it is unseasonable. It is the Epicures fashion, at all times to have his garments white, and at no time to have oyle wanting to his head, *Eccles. 9. 8.* And of the rich Glutton, to be arrayed in purple, and fare deliciously every day, *Luk. 16.* He that followes pastime, is a waster and scatterer, and a gamster is none of Gods creatures: God allowes him no place in heaven, or earth. To follow sport every day drawes a man to as much profanenesse as *Esau*, whose wantonnesse brought him to forgoe his time, the blessing of his father, the favour of God, and his own salvation.

Four season- First therefore, the season of worldly pleasures must not be the time of our-
able times for calling; in which every man must abide. They are not so good as the calling
pleasure. and duties of it, and therefore this must not be hindred by them. Whence one
aply calls pleasure a *parentesis* comming between our labours, which hinders
not, but helps the series and course of them.

Secondly, the season of worldly pleasures, is not the Sabbath. When our hearts should attend the Word, or be upon it, we must not suffer our minds to wander after pleasures. When our tongues should be talking of Gods Word, and speak in the language of *Canaan*, it is unseasonable they should be walking and wandring about pleasures and pastimes. And seeing our Text hath taught us, that there is such a force in pleasures to choke the Word, the taking of pleasures on the Sabbath, when we should be at holy exercises, must needs be more dangerous to distract the mind, and drive out the Word, and dead all motions and affections stirred by it, than to work in the calling: Whence a Father hath well said, that *It is better to goe to plough on the Sabbath, than to goe a dancing.*

In Sabbath
melius est ara-
re quam sal-
tare.

Thirdly, the season of worldly pleasures is not, when God lays an heavi-
hand on us, or ours: when God afflicts the conscience with sence of sin; Oh
this (with many) is melancholy and sadnesse; now call in carnall com-
pany, musicke, gamesters, and merry companions: whereas now is the time
for that counsell, *James 4. 9.* to cast our selves into sorrow for sin; *Suffer af-
fliction, sorrow, and weep; let your laughter be turned into mourning, and your joy into
heaviness; cast your selves down before the Lord, and he will lift you up.* This is to work
with God, the other against him.

So when men are afflicted with sicknesse, and God calls to sack-cloth; now
must neighbours come in, and help him to passe the time, with cards, dice,
drinking, swearing, and all carnall merriments. O miserable comforters! Is
any among you afflicted? let him pray, saith Saint *James*, chap. 5. 13. Is any
sick? let him call for the Elders of the Church, and let them pray, &c. But
these say, Let him play, and call the Elders of the Parish, and let them play
with him. See how you comfort the sick, *Prov. 25. 20.* *As he that takes away
garments in a cold season, so is he that sings songs to an heave heart.* And see how he is
comforted! he thrusts mourning out of his house, when his heart remains the
house of mourning.

Fourthly, the season of worldly pleasures is not when Gods judgements
break

break out against our brethen : Either when judgement begins at the house of God, that it is not well with the Church : thus good *Uriah* refused comfort, 2 Sam. 11. 11. and *Mordecai*, Hest. 4. 1, 2. And *Nehemiah*, Chap. 2. 1, 3. And the sin of the great men in *Judab* (*Amos* 6. 6.) was, *They drink wine in bolles, and stretch themselves on Ivory beds, and annoynt themselves, &c.* but, no man remembreth the afflictions of *Joseph*. Or when the hand of God lyes heaue upon our neighbours, that are of the same flesh with us : Rom. 12. 15. *Weep with them that weep,* For we are all one body, and one members of another ; and if one member suffer, all ought to suffer by consent.

These are unseasonable times for the prosecuting of pleasures, and therefore now we must refrain from them.

The fifth and last Rule concerns the end of pleasures. The goodnesse of a thing is measured by the good end of it : and (we say) All is well that ends well : so here. The end then of pleasure must not be for pleasure : for then pleasure were the chiefe end, and the chiefe good. Nor to take pleasure in pleasure : onely we may take our use of some pleasures, and not pour out our hearts unto them. For this infatuates a man, and puts out his reason and senses, that he can see no shame he puts himself unto. What a shame was it, (which yet *Sampson* discerned not :) that he, who would not turne his face from a thousand men at once, should now become a slave to a lewd woman that had used him most vilely? Nay, he that was strong enough to march a Lyon, is foyled by his lust, and sottishly vanquished under the feet of an harlot. Look on a man given to drinking, gaming, whoring, &c. this man will sort himself with the basest companions in a Town, rather than sit out : even great Princes, loaded with Flagons of wine, will stretch out their hands to scornors, Hos. 7. 5.

This must not be the end of our pleasures : but, 1. To make us better, not worse : not more loose or dissolute, but more thankfull to God, more cheerefull in the duties of our callings, more able to pray, meditate, hear, and doe good to our selves and others. Therefore when our pleasures make us heaue and unfit for good things, (as the pleasures of *Egypt* made *Israel* loth and slow in going forward to *Canaan* :) now they are sinfull, though not in themselves, yet in their end, and our use, because they choake as thornes. 2. To put us in mind of such heavenly pleasures as are reserved for the faithfull at Gods right hand : as the first fruits in the Law put the *Israelites* in mind of a full harvest. Now we doe but taste before-hand how good and gracious the Lord is : then we shall be satisfied with his fulnesse and sweetnesse. If he provide such things in our Prison, what in our Palace? 3. So to enjoy pleasure for the present, as we lay up more for hereafter, and so make them all helps to the true and lasting pleasure : so *David*, from the abundant Table that God had spread for him, from his full and over-running cups, from the oyle wherewith God had annoynted his head, gathers strength and resolution to dwell a long time, and spend all his dayes in Gods House and service, *Psal.* 23. ult. and *Psal.* 34. 9. 10. because the Lord suffers his Saints to want no good thing ; therefore they are stirred up to fear the Lord.

Attain this end of pleasure, and thou hast attained an endlesse pleasure.

Reasons thus to carry our selves through pleasures.

1. Slaves to pleasure, never conquer with Christ, and therefore shall never reign with him. 2. A regenerate heart desires libertie from the slavery of pleasures, and counts it a death to be inthrall'd to them, Rom. 7. 24. They goe to God with *Rebecca*, when they feele the struggling of flesh and spirit in themselves, and complain as shee of the Twins in her wombe. 3. Christ came into the world, and made choyce of an afflicted way to heaven, rather than Greg. a fair way of earthly pleasures : that we might follow him therein, as the safest way to our Countrey.

So much of the three sorts of bad ground.

We come now to the fourth, which is good.

VERS. 8.

Three ends which we must syme at in our pleasures.

1

2

3

Motives thus to carry our selves through our pleasures.

1

2

3

VERSE. 8. *And some fell on good ground, and sprang up, and bare fruit an hundred fold.*

Compared with the 15. verse.

The good ground.

15. *But that which fell in good ground, are they, which with an honest and good heart heare the word, and keepe it, and bring forth fruit with patience.*

Method.

Here consider, as in the former, 1. The soyle, good ground : where first, how it comes to be good : secondly, how it is knowne to be good; namely, by bearing with honesty and good hearts. 2. The successe of the seed in it, fruitfulnessse : 1. For the measure, or plenty, an hundred fold. 2. For the continuance, or constancie, with patience. Of these in their order.

How the ground becomes good.

And first, how the ground doth come to be good.

Answer. It is called good, *non a priori*, because the Word findes it so ; but *a posteriori*, because by the Word it is made so. Every mans heart by nature is a stiffe ground, a barren and cursed earth : The whole imagination of mans heart is onely evil continually : Every man is a beast in his owne understanding : Paul himselfe, now an elect vessell, is by nature the child of wrath as well as any, Ephes. 2. 2. But as stiffe and bad ground becomes good, by good husbandry and manuring : so doe our hearts, by the husbandry of the good Husband-man : He alone changeth the heart : He takes away the stones and stiffness of it, and makes it a soft heart. So the Apostle Paul, speaking of himselfe converted, saith, By the grace of God I am what I am, 1 Cor. 15. 10. He onely can create a cleane heart, and renew a right spirit in a man, Psal. 51. 10. and put his feare into his heart, that he shall never depart from him, Jer. 32. 40.

Joh. 15. 1.

Si deus totum me pro me facit, quid deus pro me refectio Aug.

Doctr.

Some ground which the Word falls upon, is good.

Doctr. Some seed falls on good ground. Though there be but a small parcell of good ground, in compariton of the bad, yet some there is where the seed is cast. It is true, that where the Word is preached, it is to most in vaine ; as here, three to one lose their parts in it : But yet some good there be ; the seed falls into some good ground ; in some, though very few, it is successfull. When the whole world was a field of brambles, fit for the fire of Gods wrath, yet of Noah he saith, *Thee have I found righteous* : and he being a Preacher of righteousness, shall make an Arke, if it be but for eight soules, Gen. 7. When all Sodom was as a cursed Heath, and a dry Wildernesse, yet Lots family was as a little people exempt, in which the Word became fruitfull, Gen. 19. In the Ministry of the Prophets, much of their labour was lost, as themselves lamentably complaine, Esa. 49. 4. and 53. 1. *Who will beleeve our report ? or to whom is the arme of the Lord revealed ?* Shewing that very few will beleeve the doctrine of Christs humiliation and abasement : to which, that place leads us in Job. 12. 38. and yet there was one of a City, and two of a Tribe, and still a small remnant whom the Lord would save.

Our Lord Jesus, while himselfe preached the doctrine of the Gospel most clearly, and confirmed it powerfully by many miracles, yet but one here and there received it, scarce one of a thousand : so as himselfe laments their hardness of heart, and weeps over Jerusalem : and saith plainly, that few shall be saved, and that the way which leads to life is narrow, and the gate strait, and few finde it. But yet he hath a little flocke : Feare not little flocke, Luk. 12. 32. When many tooke offence at his doctrine concerning the eating of his flesh, Job. 6. yet his Disciples acknowledged that he had the words of eternall life,

life, *Job. 10. 20.* When some said he was mad, and had a devill; others said, These are not the words of him that hath a devill, nor yet the works: for, can the devill open the eyes of him that is born blind? When the multitude decreed to excommunicate whosoever should confesse him, yet the blinde man will justifie him in the Synagogue, *Job. 9.* When the whole Conncell and body of *Jewes* assembled against him, there is a *Simion*, a *Zacary*, *Hanna*, and *Elizabeth*, which adore him: yea, at his Crosse, his Mother, his Disciple *John*, and many other good women.

The Disciples of our Lord, when they preached after him; some raised up persecution, but some beleaved; sometimes one of a Cittie, as *Lydia*, *Act. 16. 14.* And sometimes a few more, as at *Athens*, *Act. 17. 32.* some mocked at the Resurrection, but some clave unto *Paul*, as *Dionysius the Areopagite*, and *Damaris*, and some other: see *Rom. 10. 16.* And ever since, the smallest number receive the Gospell; yet some doe, who are as the gleanings, to the harvest; and as the Grapes to the vintage, and but an handfull to the rest.

Reason. 1. From the similitude in our Parable: such is the wisdom and care of the Husbandman, that he will not bestow his seed where is no hope, but that all the seed and labour will be lost: though there be many stones, and many thornes in a field, he will sow, because all is not so; but if it were all so, he would not lose his seed: so the Lord, the wise Husband man of his Church, will much lesse bestow his labour and husbandry on a soyle altogether hopelesse and fruitlesse: but he will see some good ground intermingled, for whose sake he doth bestow his seed. Again, doth the seed belong to any but good ground? or doth the Word properly belong to any but the true Belcevers? No: it hath an effect in others, but it is the portion onely of these.

2. The proper end and use of the seed is, to gather in an harvest: and the proper end of the Word is, to gather and preserve a Church unto Christ. God hath sanctified a Ministry, for the gathering of the Saints, *Ephes. 4. 11.* Christs own Ministry in *Jerusalem* was, to gather them to life and safety, as the *Hengathers* her chickens, *Mat. 23. 37.* and to work faith in so many as are ordained to eternall life, *Act. 13. 48.* And therefore, where Gods sends and continues his word faithfully preached, there are some to gather, some to be brought to the faith, one time or other. The grace of God hath appeared, bringing salvation, *Tit. 2. 11.* And therefore ordinarily, where God affords this grace, it brings salvation to some, though never so few: ordinarily the Word attaines even this end in some.

3. As the Lord, when he will prosper a people, and maintain their naturall lives, blesteth the seed sown, to increase, and thereof gives them an harvest: but on the contrary, when he will send a famine to consume, he affords them no seed, or no harvest: Even so, where he hath a good purpose to preserve any to eternall life, he sends the Word to this purpose. *Paul* must goe to *Corinth*, and stay there a year and six moneths, because the Lord had much people in that Cittie, *Act. 18. 10. 11.* For their sakes it is sent, and for their sakes continued: in so much as the Apostle *1 Thes. 1. 4. 5.* doubts not to make it a note of the election of some, where God sendeth a powerfull Ministry. And contrarily, where God hath no delight in a people, and none to call by the ordinary means, he sends a famine of the Word. *Amos 8. 11.* When the Nation of the *Jewes* proves so barren, as the labour is not worth the while, then the Kingdome shall be taken from them, and given to a better people, *Mat. 21. 43.* As in the times of ignorance, and darknesse of Popery, for many hundred yeares together, when was no preaching, no ordinary

inary means : which times God hath now over-past, and now admonisheth all to repentance. So as we doubt not, but where Christ uttereth his voyce, he hath some sheep to hear him, Joh. 10. 27. see A& 22. 18.

4. Those many epithites and titles given to the Scripture, shew the same. The Word is called, *The ministry of the Spirit, of life, of righteousness*, 2 Cor. 3. 8. because it ordinarily findes out some, in whom it is effectually, and upon whom it bestoweth the Spirit, and life, and righteousness. It is a word of wisdom, (*subjective & effective*) it will finde out the children of wisdom, who will justifie their mother, Luk. 7. 35. And the Word of Gods grace, given of grace, and giving grace to some or other where it is sent.

A& 20 32.

5. A reason hereof may be taken from the extent of the Church, which is now stretched out into all Nations : so as the Gospel of Christ is the power of God to salvation, to Jew and Gentile, Rom. 1. 16. Now God hath some friends every where, and in all places some that belong to his Election, and shall be brought to the faith ; some in Sodome, some in Egypt, some in Nero's house, Phil. 4. 22.

Comfort for Preachers.

Use 1. To comfort poor Preachers, and faithfull Ministers : that though most Hearers be unprofitable, yet some shall take good ; there is a fourth part of good ground. No field so barren, but true paines will bring up some seed, though but thinne, and a little in comparison : So no Town or people so bad, but the faithfull preaching of the Word will in time win some.

Obj B. Oh ! I see no fruit : I have laboured in vaine, and spent my strength in vaine, Esa. 49. 4. Answer. 1. Seed comes not up so soone as it is cast. Waite a winter, and thou shalt see it againe. 2. Thou lovest much labour, and in comparison labourest in vaine : but it were hard, if all were lost : ordinarily some labour proves. 3. Thou mayest sowe, another may reap thy seed : and all the time thy labour hath been preparing to fruitfulness, and now produceth fruit. 4. Thou mayest not see any fruit of thy labour, and yet thy labour not lost. Elias was of a cleere sight, yet saw not one of seven thousand that profited by his Ministry. 5. If all thy labour were lost in regard of men, yet thy work is with the Lord, and thy judgement with thy God : with him it is not lost.

Again, the Minister hath no greife to an obstinate and wilfull people ; that he seemes to sowe upon a Rock, some on a path-way, and some on a thicket of thornes : He that was ignorant, is ignorant still : He that was Popish, is Popish still : the profane, the swearer, drunkard, contemner, mock-God, is so still. Thus is he disappointed of his end, being willing to save all, and spoyled of his Crown and glory, 1 Thes. 2. 19.

4. Comforts for a goodly Minister, who seemes to lose much labour.

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4
Secundum laborem, non secundum proventum.

But consider for thy comfort, 1. This was Christs own case : he taught in the best manners never man shake so, Job. 7. 46. yet most of his Hearers unprofitable. Now thy seed is no better than his, thy skill short of his, thy labour nothing to his. 2. Be thou so much the more diligent as the ground is stiff : lay the the fault off thy self, upon the soyle : be thou faithfull, and thou shalt receive according to thy paines, not thy increase. The more distempered thy Patient is, as a good Physician, be thou so much the more carefull : though thou canst not cure him, but he die under thy hands, thou lovest some comfort, some labour, no recompence. 3. If thou canst not hope to save all, yet seek to save some ; as the the Apostle became servant to all, that he might win some : for he knew he should never win all, 1 Cor. 9. 22. Rom. 11. 14. 4. If thou hast wonne some, rejoyce in them, prayse God for them. If thou hast wonne but one, there is more cause of true joy in that one, than in winning the whole world. Refuse no paines to winne another : Be covetous to winne all, but be content if thou canst but save some.

Use 2.

Use 2. Seeing of all the flocks and troopes that follow Christ, *his flock* was a little one, *his* part the smallest; it teacheth us, not onely to attend the Ordinance of preaching; but also to look to our hearing. A great number of people attend about the Poole, *Job. 5.* but onely one was cured at once; even he that slept first in, after the Angels stirring of the water. So numbers throng and flock in populous Congregations, about this Poole, but in very few it is effectually to conversion and salvation: it were happie if we were sure one slept in every Sermon. Our Saviour tels us, that *many are called, but few are chosen, Mat. 22. 14.* Rest not then in outward hearing, continuing in unfruitfulnesse. Take heed how you hear, saith our Saviour. *Luk. 8. 18.* If three parts of foure lose their labour in hearing, and if not Hearers, but Doers of the Law shall be justified, then must we to hear, as we may beleeve, obey, and be saved. And if many of them that use the meanes of salvation, shall not be saved, where shall wilfull Recusants, obstinate absenters, and carelesse contemners of the Word, appeare? He that useth physick, may dye: but he that refuseth, or wilfully scorneth physick, and Physicians, must dye and that deservedly.

Be of the good sort of Hearers.

Use 3. Not to define a Church by multitude: Leave that absurditie to Papists. Here are three parts of foure, bad ground, which rejecteth the truth, and choakes the Word. Some shall hold the truth, but a few in comparison; and three to one against it; nay, sometimes three hundred, or foure hundred to one; as all *Baals* Priests against *Eliab*, and 400. false Prophets against *Mithajab*. Nay, not one voyce of foure, but all parts are against the truth: all cryed, *Crucifie, crucifie Christ, let him be crucified, Mat. 27.* and not one voyce against the Calfe, *Exod. 32.* The triumph of truth must be held and maintained in the world by a few, in one *Enoch*, one *Noah*, one *Lot*. Let none doubt of the truth, because it is held by a few: three parts of four must reject it: And this is sure, that the best things commonly have not most voyces, but the greater part overcomes the better.

Define not a Church by multitude.

Use 4. To confirme us, both against the paucitie of such as receive the Gospell, as also the apostasie of many forward and hopefull Hearers. If *Noah* had looked what the old world did, or *Lot* what the *Sodomites* did, or the tenth Leper what the nine did, or *Elias* what the false prophets did, they had sped as ill as they. Therefore let us look, not what others doe, but what our selves should doe. Neither let us be as many, who condemne the whole profession for some Professors that have declined and thrunk in persecution, or have been choaked with cares, riches, and pleasures of the world: for our Saviour here teacheth, that three to one, who seem to receive the Word, yea, many that rise up into a blade, stalke, and eare, never come to fruits or ripenesse: and the Apostle, *1 Job. 2. 19.* *Some went out from us, because they were not of us.* But let us strive to be of this little flock, these few that fructifie and persevere.

Not to look what others doe, but what our selves should doe.

Use 5. To stir us up to thankfulnesse, when people enjoy this mercy, that God hath some good work in some of them: and expresse our thankfulnesse, in being of their number and company. *Quest.* How shall I know that? *Ans.* If thou be not onely called by a generall calling, but by a speciall. Why, what is the difference? *Ans.* The former is a bare invitation to Christ, by the preaching of the Gospell, sounding in the eare. The latter, a drawing of the Elect unto true faith, by the mightie work of Gods Spirit in the heart. That brings men to knowledge, profession, externall reformation at farthest, without inward change and renewing of the heart. This inlightneth the minde, distinctly to know the doctrine of salvation, as it is laid down in the Scripture;

and boweth the will to embrace it readily, joyfully, constantly; and to begin to obey it unfaindly.

How the good ground is known.

Now, as there is some good ground, we are in the next place to inquire what it is, or how it may be known: And this ground is called here a *good and honest heart*: Using a double Epithite, either by way of *exposition*, shewing, that by a good heart he meaneth an honest heart; or by way of *collection*, noting a double grace, both of inward puritie, and of externall fruites, and reformation.

The heart called good in two respects.

1. It is called a *good heart* in two respects: 1. As emptied of bad qualities: 2. As well qualified by grace.

1. It is emptied of bad qualities, being clean contrary to all the bad disposition of the three former kinds of ground. For the first ground neglected the seed, and suffered birds to pick it up: but this *keeps* the seed. The second received the seed, but the Sun withered the fruit, that it continued not: but this *brings fruit with patience*, saith our text. The third brings fruit, but among thornes, and so is choked: but this seed is cast in good ground, freed from such choke-weeds and lusts. So as being contrary to all the other, it receives willingly, retaines constantly, and perseveres fruit fully unto the end.

2. It is well qualified by grace, as in our text: 1. God hath made it of a cursed and barren earth, *good ground*. 2. It heares the Word beyond the other: the former heard it, but with out desire, this heares with study to learne, and industry to understand. 3. It keepeth the Word in memory, minde, and practice: the other heard, but kept nothing, because there was no fit place to keep it in. 4. It brings fruit: in the other was some care to heare, but here is a care of fruitfulnessse. 5. It is carefull to proceed in grace; to double and increase the measure of fruits, from thirtie to fixtie, and so to an hundred fold: but the other soone fall from their measure. 6. It hath obtained by grace an invincible fortitude against temptations and tryals, so as no feares or forces shall remove them from the study of pietie, and fruits of grace: for they bring forth fruits *with patience*, as the other did not.

An honest heart, why so called.

II. So also it is called an *honest heart*. As *good* is a generall word, excluding evill qualities, and including good: so *honest* also is a generall word, and put for the whole approved disposition of the soule, containing both *civil* and *religious* honesty.

Honesty civil.

Civil honesty is injoyed, *Rom. 12. 17. Providing things honest before all men*: that is, in such gravitie, sobrietie, equitie, and comelinesse, as may besecme your persons; avoyding lightnesse in speech and talk, in deeds and actions, in apparrell and gesture, in gate and behaviour. For even *civil* honesty is more than to be honest of a mans body: even to minde things honest and comely in the whole course of life, and to walk in all things gracefully and seemly, *Phil. 4. 8*. It fights therefore against *civil* benefie and seemlinessse; to see a Magistrate running after playes and gambals, like boyes: a Minister carowing and quaffing among boon companions: an ancient man garish and light in attyre and youthfull fashions: an ancient woman tricking her self, and trimming like a wanton girle: a young man frequenting Tavernes, Innes and Ale-houses or lascivious with the other sex: a young woman full of talk, much in the streets, or familiar with others, than of her own sex.

But that is *civil* benefie, when men in their places carry themselves before men, as may win reverence and grace to their persons.

And religious.

And yet that is the least part of the honestie here meant. There is further a *religious* benefie of the heart, namely, the inward puritie, integritie, simplicitie, and sincerity of the heart, when it is plaine and single, as *Nathanael, A true Israelite, in whom was no guile*. It is known by

by opposition to hypocrisie or guile: it makes not a shew of goodnesse, nourishing sin within. And it labours to produce things honest, not before men only, but also before God, 2 Cor. 8.21.

From this rank of honest-hearted persons, are excluded, 1. Debauch persons, who having shaken off the feare of God, and shame of men, care not for, but cast off all honestie, both before God and men: as the unjust Judge, Luk. 18.3. 2. Civill honest men, who walk honestly before men, but care not for honesty of heart before God. 3. Hypocrites, who will seem to be honest-hearted before God, but neglect honest, equall, and approved carriage before men.

Doftr. The Lord esteemes the goodnesse of an Hearer, by the goodnesse and honestie of his heart. And this is the difference of a sound and elect Hearer, from the reprobate and fruitlesse, that the Word makes the heart of the one honest and faire, and so keepe it; but the other abideth stubborn and deceitfull still. *Doftr.* Goodnesse of Hearers, esteemed by goodnesse of heart. David is commended in Scripture for a man after Gods owne heart, because he bid the Word in a good heart, Psal. 119. 11. And Josiab, because his heart melted at the reading of the Law: and Mary, because she pondered things in her heart.

Reasons. 1. As in all other parts of Gods worship, so in this, the Commandement calls for such an heart. Prayer must proceed from this good and honest heart, Psal. 119. 10. With my whole heart have I sought thee. Praise must proceed from it. Psal. 86. 12. I will praise thee with my whole heart. Repentance must be a turning with the whole heart, Jer. 24. 7. They shall turne to me with their whole heart. In a word, all duties performed to God or man (in the Ministry, and servile subjection) must be done heartily, Phil. 1.8. Col. 3.23.

2. Both the promise of acceptance, and acceptance it self is with this condition. The promise is in Jerem. 29. 13. Yee shall seeke me, and finde me, because yee shall seeke me with all your heart. And of Judab in the time of A/a it is said, that they had tworne to the Lord with all their heart, and sought him with the whole desire, and the Lord was found of them, 2 Chron. 15. 15. Acceptance also, and approbation from God, is, when the heart is single, entire, and true in good duties, and the intents of them: not reaching after private ends, nor cunning in the secret carriage and contriving of sin or hollownesse. He cannot abide a double heart, a varying and a deceitfull heart, nor a heart divided betweene himself and the world: that rests satisfied with the deed done, but cares not whether it proceed from soundnesse, or no. One propertie of sinners, hatefull to God in their pretences, is, that they are double-minded: and Ezek. 33. 33. The Lord scorneth the shew of hearing the Prophet, when the heart goeth after covetousnesse. *James 4.8.*

3. This hearer is onely approved of God, because it must be a good and honest heart indeed; that must yeeld to all the parts of Gods Word. It must be a good and honest heart, that will indure mortification of all lusts, and suffer the very heart of his dearest sins to be broken: that will for the Word indure cutting off of hands, and parting with eyes. It must be a good and honest heart, that with Paul, can set up the excellency of the knowledge of God above all advantages: that can be content to sell all, and buy the Pearle: that with the Disciples can leave all, and follow Christ. It must be a good and honest heart, that must yeeld obedience to the whole Law of God, without reservations; especially in difficult, costly, or dangerous duties. It must be a good and honest heart, that is not offended at the basenesse of Christ, and simplicitie of his Gospell; but can for his sake suffer with joy the spoyling of goods, yea and resist unto blood.

blood. And (which is the chiefe goodnesse of it) to resolve to yeeld nniversall obedience, not by starts and fits, but with constancy to the end.

4. Only this Hearer is approved of God, because this heart only can mingle the Word with faith, receiving specially the Word of promise with distinct and particular application, the affiance of the soule, drawing the man neerer unto God: whereas any heart, but this, is an evill heart, and unfaithfull, making a man depart from the living God, Heb. 3. 12. This heart only cleaves unto the Word, and holds it fast, so as the Word of God abides in it, and lodgeth not as a stranger, but dwelleth in it: whereas a bad heart is like a bad stomack, which receives meat, but retaines it not, and casts up all again, so as all is lost: as precious liquor put into a leaking vessell.

Judge wisely
of Hearers.

Use 1. To frame our judgements to Gods, and account them that are the best Hearers, to be honest-hearted men. But our judgement generally is cleane contrary: For if we see men addicted to the hearing of the Word, commonly they are esteemed a few hard-brained men, a pack of hypocrites, all alike, and never a good. Ask any man almost of the state of one of his neighbours, who is diligent in good duties, frequent at Sermons, &c. you shall heare him say, Oh, he is a reasonable honest man, but that he is so forward to heare Sermons, and so precise, &c. Thus, that which Christ made a marke of an honest man, is now a barre or hindrance to his honestie: he were an honest man, if he were not an honest man. It was said of old by Heathens Oh, a good man, wise, and learned, but a Christian: so in these dayes by heathenish Christians, He is a good man, but a Precisian, but a Puritan. What is this, but to give the Sonne of God the lye, who saith here, that he is the honestest man, that heares the Word most carefully?

Caius Scius
vir bonus, sed
Christianus.

And as we condemne the righteous, so how generall is it in our judgments, to passe our voyces in justifying the wicked? Inquire of such a mans estate, as cares more for a Pigge than a Sermon, a right Gadaren and worldling: he will tell you, He is a right honest man, a substantiall man, a jolly house-keeper, a quiet neighbour, a well-dealing man and well beloved of his neighbours, a man good to the poore, &c. All this is well. But how Loves he Religion? how followes he the Word, for hearing or practice? how affects he the Ministry, and Ministers? Oh, as for that, he is well enough, gives the Church and Church-men their due, and payes his Tithes well: but he cares not for these runners to Sermons, he is none of them: he keeps his Church, and heares Service, and a Sermon, if there be any, and is a very honest man. Now you see a difference of honest men. Christs honest man runnes after and followes the Word: this honest man, so generally commended for honestie, is no such, and cares for no such. Such honest and substantiall men were they that put Christ to death: as good house-keepers: as good, and as just Tyth-payers, even in Mint and Anise: but they hated him and his Doctrine to the death. If he be an honest man, that loves a Play better than a Sermon; or he that affects a paire of cards or tables, above the Scriptures, our Lord verily was deceived in describing honest men. But accursed be such honest men, and such as call them so, without timely repentance.

In hearing!
looke most at
goodnesse of
heart.

Use 2. In coming to heare, look most so that which Gods looks most unto, namely, the goodnesse of thy heart. Thy care is to make thy selfe handsome, to come honestly and seemely in apparrell: But
if

If thou comest with a foule, nasty, fluttish heart, God cares not for thy coming. God accounts him the best Hearer, that hath the best heart. Prepare therefore thy heart first, and then, and thence offer service to God.

Use 3. Let every man that would be esteemed good ground, and get the commendation of a good and fruitfull Hearer, look that his heart be a good and an honest heart.

Here for our further direction in so weightie a businesse, we will consider three things: 1. *Meanes*, whereby to attain a good and honest heart: 2. *Markes*, to know when it is so: 3. *Motives* to the attaining of such an heart.

The *Meanes* are generally two. 1. Let us see our defect in nature, that our hearts are not good by nature, but stiffe and stubborn, as the stiffest ground; little worth, *Prov. 10. 20.* So the *Jewes* (*Ezek. 2. 4.*) are called, *impudent stiff-hearted*, and exceedingly voyd of all goodnesse. And (which is worse) they are stult with deceitfulnesse and guile: *All the imaginations of the hearts of man are onely evil continually, Gen. 6.* No ground so stony, as our hearts by nature: no soyle so full of thornes as they: no ground under heaven carries such apparant markes of the curse of God, as our hearts doe. 2. Let us therefore seek a supply by grace.

This grace is two-fold: { 1. Of Action.
2. Of Acceptation.

The grace of Action is threefold: { 1. Preparation.
2. Of new Creation.
3. Of Irrigation.

First, there must be the grace of Preparation. Bad ground must be well prepared by the Plough, before it can become good. Our ground is prepared by mortification and repentance, being in it selfe as hard as an Adamant, unmoveable by any meanes of God. Now by hearing the judgement of God denounced against sin, and sinners, it growes more soft and fitter to worke upon: the Fallowes of the heart are ploughed up: The Law, as Gods Plough, rends up hearts, and unroots the weeds, and rots the stubble of our corruptions.

Secondly, there must be the grace of new Creation, *Psal. 51. 10. Create in me a cleane heart, O God.* This is a worke of God, who onely can create, and a framing of something, where nothing was, and a work totall in all parts; here is a new Creature, *2 Cor. 5. 17.* as the old nature is a Leprosie spread over all parts. This Creation is a renovation of the whole soule and man, which for this work absolutely depends on the Creator, as every creature doth. And then God createth a good and honest heart, 1. When the holy Ghost creates in the soule saving faith, by which a man is united as a member of Christ, to the Head, and applyeth to himselfe Christs righteousness. For this faith is said to *purifie the heart, Act. 15. 9.* 2. When the same Spirit inwardly mortifieth all corruptions in the soule, minde, will, and affections, and putteth instead of them, holy desires, and good motions, and reneweth in the heart daily the Image of God, which is the goodnesse and honesty of it.

Thirdly, there must be the grace of heavenly Influence and Irrigation: No ground can be good, which hath not a favourable aspect from the heavens, so as both the shine of the Sunne; and the showers and dewes of heaven may cherish and water it. So our hearts are made good, when the beavens answer the earth, *Hos. 2. 21.* that is, 1. When Christ the Sunne of righteousness darteth the beames of his grace and favour daily upon our hearts, to enlighten them with saving knowledge, and to warme and cherish them with influence of grace: without whom we can doe nothing, nor have any life in us. *Joh. 17. 5.* 2. When the ground of our hearts is daily mollified and moistened, by a three-fold

2 Meanes to attain a good heart.

2 Graces required to a good heart; are of 1. Action. 2. Acceptation.

2 Creatio est motus a non ente simpliciter ad ens.

3

told moysture: First, of the blood of Christ daily sprinkled and applyed to the conscience. For as the blood of beasts applyed to the roots of trees, makes them more fruitfull: so the blood of this Immaculate Lambe, sprinkled on the roots of our hearts, makes us fruitfull Christians. Secondly, by the moysture of the Word of grace, which as the rain from the clouds, is every way beneficiall to the ground of our hearts, to mollifie them, and keep them in fittnesse unto fruitfulness. *Jer. 31. 33.* God makes our hearts good, by writing his Law therein. Thirdly, by the moysture of the Spirit of grace, whose work alone it is to apply the two former, namely, the virtue of Christs blood, and the power of the Word, to the conscience, for the cleansing of the heart: By which work of his, the heart of a dead and barren heart becomes more fruitfull than ever Egypt did by the inundation of Nilus.

4 But because all this grace of *Adion* is imperfect in this life; therefore that our hearts may become truly good and honest, there needs also the grace of *Acceptation*. The best ground is good but in part, and *No man can say his heart is cleane*, but much evill and guile will cleave unto it. Yet where God hath begun a good work, and beholds a constant purpose of good, resolving against all sin, and to please him in all things: he is pleased to behold onely the work of his owne finger, and to see us onely in our head, in whome he beholds us all faire and good, imputing his goodness to us, and covering our remainders of evill in him. Thus he esteemed *Nathanael* (in whome great weakness appeared) *a true Israelite, in whome was no guile*, *Joh. 1. 47.* that is, none raigning, none imputed. And so he esteems us also, according to that we are comming unto, and shall attain; not by that we have attained.

These are the *Meanes* whereby our hearts become good.

Divided by
17. Sections
for the more
perspicuitie.
Jer. 17. 9.

Now of the *Markes* whereby they may be
knowne so to be.

And here because the heart of man is deceitfull above all things, and every one chal-
lengeth to himself a good heart, which yet is given but to a few, scarce a
fourth part, and a better gift is not given by God to the sonnes of men:
therefore we will insist the longer to anatomize a good heart, and
discover the severall passages and signes of it: which in every thing will
discover it self one way or other: Turne it any way you will, it is good and
honest.

Markes of a
good heart
reduced to
seven heads.

These *Markes*, because they are many, we will in generall reduce them to
seven heads, and consider this good heart: 1. In respect of God: 2. Christ:
3. The Spirit of God: 4. The Ordinances of God: 5. It self: 6. Good
duties: 7. Sin and evill.

SECTION I.

1. In respect
of God, a good
heart hath 5.
properties:
as first desires
nearer union
with God.

IN respect of God, it hath five excellent properties.

First, It desires nearer union with God daily, and all things shall set it
nearer unto God. For it knowes, that every thing is so much the more good,
as it approacheth unto the chiefe Good. *Dauids* heart was a good heart, and
herein the goodness of it bewrayed it self, *Psal. 73. 28.* *It is good
for me to draw neere unto God.* Whereas an evill heart flies from God,
and keeps a loose from him, even when it drawes neerest him in his worship,
Esa. 29. 13.

2. Seeketh
the whole
heart.

Secondly, If it seeke God, it will seeke him with the whole heart, *Psal. 119. 10.*
which is a sound conformitie of the inward and outward man, directed in the
service

service of God according to the truth of the word. And because it is heartie, he will uphold the worship of God, and seek him at all times, morning and evening, on week-dayes, as well as on the Sabbaths; out of Lent, as devoutly as in Lent; not onely when he is sick, but when he is well: *In all places*, in his owne house, as well as in Gods house, like *Moses*, who was the same in *Pharaohs* Court, as among Gods afflicted people: *In all companies*, a good heart is ever like it selfe, and stands to God with whomsoever it converseth; *Paul* is a good Confessor and Christian, not onely among the Disciples, but even those that Count Religion bereft, *Act. 24. 14.* Nay, it seeketh and serveth God alone, if it can get no company, as *Iosh. Chap. 24. 15.*

Whereas a bad heart doubleth with God, and divides it self between God and Mammon: It can pretend service to Christ, and blanch with Antichrist, as those *Samaritans* that feared the god of the Countrey, because of the Lyons, and the god of the Nations, *2 King. 17. 33.* It cannot pray at all times, *Iob 27. 7.* but in affliction diligently, *Hos. 5. 15.* nor in all places; never so kindly, as when it stumbles into a Church, as the *Samaritans* thought God would onely be worshipped in the Mountaine. *Joh. 4. 10.* It can frame and fort it selfe to all companies, entertaine all practices, either of Protestants or Papists, please the most profane, speak for and against good men, and good things, as the occasion serves.

Thirdly, a good heart will onely and wholly stand to Gods approbation in that it doth or doth not. Thus far it lookes to men, 1. To walk innocently, and cut off occasion of scandall, 2. To please his neighbour in that which is good, *Rom. 15. 2.* 3. To acquit himself, if he may come to a just Apologie, and to the faces of accusers say, as *1 Sam. 12. 3.* Behold, I am here this day, whose Oxe, or whose Ass have I taken, &c. But it lookes not to please man principally; the first care is to please God: nor to please man by doing any evill, nor by leaving undone any good it is bound to by the calling; it will not be afraid to depart from any good purpose or practice, for mens displeasure. Againe, it can set it self naked before Gods presence, to whom it desires to stand: it desires living and dying to be acceptable unto him, *2 Cor. 5. 9.* A true Israelite hath praise enough to be praised of God, and to be a Jew within, and can more satisfie it self with Gods allowance, than a thousand witnesses. Further, it dares appeale to God, and flie to his Tribunal, when men accuse it; as *David*, Judge me according to mine innocency; and *Moses*, when Israel would not heare, turned to the Lord, saying, I have not taken so much as an Ass from them, nor hurt any of them, *Numb. 16. 15.* Lastly, if men will condemn him timorously, unheard, unconvinced, if all his wary carriage cannot obtaine a right judgement and sentence, then out of sense of innocency, and goodnesse of conscience, he can contemne such unjust judgement, and fearelessly expect the Judgement of God, who will make his innocency shine as the light: as *David* against his scoffing and slanderous Michol, *2 Sam. 6. 22.* It was before the Lord: and *Paul* against the carnall Corinthians, *1 Cor. 4. 3.* I care little to be judged of any man. A good heart cares not for mans allowance, if God allow him.

This is comfort for the servants of God, whether publick or private: that the testimony of their conscience makes them care no more for the obloquie of profane men, then the barking of dogges. A little they may be mooved sometimes (more then needs,) but much they care not.

But an evill heart cannot abide the presence of God, but flies as *Adam*, and sets him out of sight. It dreads the judgement of God, and trembles like *Felix*. It lookes askint, and dares not stand in a good cause for feare of men: as *Iob. 12. 43.* Many beleived, but durst not confesse, for they loved the praise

praise of men. And if it cannot be approved of God, it is content with *Saul* to be *honoured before the people*.
 3 Sam. 5. 10. Fourthly, a good heart resteth and rejoyceth in God, as in the best and
 4 R. Ittch and onely portion, *Psal. 73. 25. Whom have I in Heaven but thee, or whom in Earth in*
 12 joyce in comparison of thee? It holds all other things as movables, using them as not
 13 G. as his onely portion using them, and is onely comfortable, that it wants not him in whom is no
 14 G. as his onely portion want. It knowes, the LORD hath designed his portion, and maintaines
 him out of his owne fulnesse, as out of his portion, both for his spirituall
 and temporall estate.

Hence his joy in his presence is the greatest, and so is his sorrow in his
 absence, stepping aside and clouding his presence: now the good heart
 mournes after him, thirsts for his presence, as the Hart for water: and as
 the losse of the whole world is nothing to this, so the whole world cannot
 make it up; nothing but God himselfe satisfieth it. And, seeing God hath
 made himselfe his portion, he is carefull to make himselfe Gods portion, by
 entering covenant with him, as the *Israelites*, *Deut. 32. 10.*

But an evill heart affects God in his gifts more than himselfe: Professing
 him the best Benefactor, and thanking him for all: indeed it mindeth earth-
 ly things; And his **portion is in this life*, or else hath none.

* *Psal. 17. 14.* Fifthly, a good heart aymes at the glory of in God in all things. *In all his*
 5 Ayme it directly at Gods parts, *1 Cor. 6. 20.* in his body, because it is his; and in his spirit, because
 6 R. Ittch and glory in all his he is a Spirit. *In all his actions*: whether natural, as eating, drinking, *1 Cor.*
 1. Parts. *10. 31.* or spiritual, the parts of his worship: He will cleave to the Word;
 2. A. Ittch and both to know and obey it; in Prayer gives him the glory of hearing; and to in
 3. Natural. confession, *Josh. 7. 19.* and in prayles *Psal. 50. 23.* and in beleiving, *Rom.*
 2. Spirituall. *4. 20.* and a reverent use of his Name and Sabbath. Yea, he will glorifie
 God, what ever it cost him: nothing is so deare to him, to lay it in the
 scales with Gods glory: And if there be an opportunitie, he will shew it
 even in difficult Commandements, as *Abraham*; and dangerous, as *Daniel*;
 and costly, as *Zacchew*.

Whereas an evill heart maketh shewes of glorifying God in spirituall acti-
 ons, but not in natural: or in his actions, not in spirit; neither God nor his
 Word get any of his thoughts. As for duties of difficultie, danger, or cost, it
 casts them quite off, as *Saul*, and the young man.

Thus a good heart behaves it selfe toward God.

SECTION II.

11. In respect
 of Christ, a
 good heart
 hath five pro-
 perities.
 1. Preferreth
 Christ above
 a thousand
 worlds.

IN respect of Christ it hath five other excellent qualities.
 First, It preferreth Christ before a thousand worlds: All other things,
 all advantages whatsoever, are but *lesse and dung*, in comparison of Christ,
Phil. 3. 8. The Church esteemes her well-beloved the chiefe of ten thou-
 sand, *Cant. 5. 10.* Why, what seeth shee in Christ above other? what
 is thy well-beloved above other well beloveds? *Answ.* Shee seeth
 in him such purity of nature, such power of merit, such perfecti-
 on of love, such freedom in promises, and such truth in per-
 formances: as nothing in the world can so affect her: Shee
 seeth him every way more beautifull than the sonnes of men, *Psal.*
45. 3. therefore shee sets all for the Pearle: as the Disciples left all, to
 follow Christ.

But can an evill heart espie such beautie in Christ? or can it thus affect
 him? Is not a Pigge better to a Gaderen, or a messe of pottage to a profane
Esau? Who almost preferres not the riches of the world, above the riches
 of Christ? Nay, Christ and his profession are generally esteemed the
 greatest losse.

Secondly

Secondly, a good heart: rejoyceth more in Christ and his love, than in worldly joyes: *Cant. 1. 3. We will rejoyce and be glad in thee: thy love is better than wine.* And David will make the Lord his song all the day long. *Quest. Why, what cause of joy is there in Christ? Answ. 1. A good heart seeth in Christ a full redemption from wrath, and pardon of sinne: therefore rejoyceth in God his Saviour, as Mary. Luk. 1. 46. Esa. 61. 10. I will greatly rejoyce in the Lord, saith the Church: for he hath clothed me with garments of salvation.* 2. It seeth in Christ Gods favour returned, a new covenant and league of friendship made with God; himselfe, of an heire of wrath, made an adopted son, an heire of God, and co-heire of Jesus Christ. 3. It seeth by Christ the Spirit put into his soule, sealing up Gods love, chasing away ignorance, being the Spirit of light, working faith, and kindling the prayer of faith, sending it boldly to the Throne of grace, and making it cry, Abba Father, with assurance that we can but ask and have, and that we are not so readie to knock as he to open. It feels the vertue of Christs death, killing corruption, and perfecting his sanctification. 4. It sees in Christ a blessed future estate of glory prepared for it self, in which he shall behold the face of God in Heaven, and in body become like the glorious bodie of Jesus Christ, when all fruits of sin shall be absent, and no part of blessednesse wanting unto it.

2. Rejoyceth in Christ above all worldly joyes.

Rom. 8. 17.

Ph 1. 3. 21.

But can an evill or carnall heart thus rejoyce, which hath no part in Christ, no portion among the sonnes of God, no spirit, but that which ruleth in the world, no portion but on earth? No, their joy is lower than so: in their wisdom, wealth, strength, in their Wives, Children, Cattel, in honour, pleasure, lusts, and sins. *The stranger enters not into this joy, Prov. 14. 10.*

Thirdly, a good heart seeing, that Christ hath given himselfe wholly unto it, gives it selfe wholly to him. For by vertue of the mutuall covenant made between Christ and the believing heart, and the spirituall contract and marriage, Christ the true and loving husband of his Church, gives himselfe and all his substance to the faithfull soule: And shee being allured by his loving and faithfull promises, gives her selfe wholly to him in love and affection: *Cant. 6. 2. My wel-beloved is mine, and I am his. He is mine:]* not in common graces, or generall favours, but in speciall and saving graces; by an inward and secret presence, by a most neer and undivided conjunction. For two persons to say they are man and wife, onely because of some common favours passed, He did me a good turne, gave me such a gift, &c. is absurd. It is the chamber and bed-prefence, secret and inward company, that is a signe of marriage. So say, Christ is thine, not by common favours, but when he meets thy soule with sweet refreshings, and comes and lodgeth in thee by the faith of thy heart.

3. Gives it selfe wholly to Christ, who hath given himselfe wholly to it.

And I am his:] His Spouse and wife, and have given my whole selfe unto him: for herein I see all my happinesse placed. He communicates his nature to me, even the Divine nature, *2 Pet. 1. 4.* and changeth mine: he makes his wife glorious, *Ephes. 5. 27. Moses marryeth an Ethiopian, and cannot change her colour: But he makes me, of a sinner, a Saint; of a Saint in earth, a Saint in heaven. He advanceth my estate every way: he being rich, I cannot be poore; he communicates with me all his goods; his righteousness, his life, his glory are all mine. And he ever commiserates my estate, as a loving husband doth his wives: in all my troubles he is troubled. And therefore* *Esa 63. 9.* well said I, *I am his.*

But an evill heart contracts it selfe to the world, to the service of lusts, as Ephraim followes after many lovers, *Hos. 2. 5.* committing spirituall harlotry with all base sinners, and estranged from Christ. And Christ not being thine; thou canst not say thou art his.

Fourthly,

4. Prepare. h
a sweet roome
in it selfe for
Christ to
dwell in.

Fourthly, a good heart prepares a roome in it for Christ to dwell in. It knowes, that in spirituall contract, cohabitation is most necessary: Ephes. 3. 17. that Christ may dwell in your hearts by faith. It knowes, that Christ will dwell here, not onely as a Master in his house, ruling, preserving, providing, but as a Lord in his Temple. It knowes, that a common man will not dwell in an hogsty, much lesse will the holy Lord in any but an holy place. It knowes also, that Christ hath prepared for it a sweet roome in heaven. And therefore it will fit it selfe as a sweet lodging for Christ: still repairing the ruines, and proceeding to full sanctification: still bearing out more lights, because the light abides not darke corners: sweeping out daily with the besome of mortification, all lusts both of heart and life, and watering the chamber with teares of repentance: It receives nothing in, that may offend him or grieve his Spirit: And, as the Lords Temple, perfumes it daily with the morning and evening sacrifices of Prayer and Praise. Finally, it trimmes and decks it selfe with graces, that Christ may take delight to dwell and content himselfe there.

But an evill heart cares not where Christ lodgeth, so he lodge not in it: in the mouth or hand he may. Neither cares it how nasty it lies; it is alwayes sweet enough for the devill and lusts, and lookes for no better guests: like a Taverne doore, open to all guests.

5. Conformeth
it selfe wholly
unto Christ.
1 Joh. 2. 6.

Fifthly, a good heart conformes it selfe to Christ, and will walk as he gave example. For it knowes the Scripture hath set him out, not as a Redeemer only, but as a patterne of good life and imitation: And that there is almost no Christian dutie, unto which we are not urged by his example; as humilitie, Phil. 2. 5. patience, 1 Pet. 2. 21. love of the brethren, Ephes. 5. 2. forgiveness of others, Ephes. 4. 32. fidelitie in our function, Heb. 3. 1. 2. beneficence to poore Saints, 2 Cor. 8. 9. and obedience, both active and passive, Heb. 12. 2. and constancy in profession, 1 Tim. 6. 13. Hence it is, that as a servant, it strives to doe as his Lord, according to his Lords own precept, Job. 13. 15.

Whereas a bad heart will have Christ a Saviour, not a samplar: takes what benefit it can by his death, but never lookes to his life, to tread in his steps: and protesteth he beleeveth in Christ, and he is his Lord, but never conformes it selfe to his practice. But, no direction by the life of Christ, no salvation by his death.

This is the disposition of a good heart toward Christ.

SECTION III.

III. In respect
of the Spirit
of God.
Foure kinde
of Notes of a
good heart.
1. Kinde, spi-
rituall, assu-
rance, from
1. The wit-
nesse of the
Spirit:

IT lookes unto the Spirit of God; in foure kinde of Notes: 1. In respect of spirituall assurance: 2. Spirituall worship: 3. Spirituall graces: 4. Spirituall growth.

For the first: Because this heart is in union with Christ, it hath the Spirit of Christ working the assurance of his adoption. This is the heart, into which God sends the Spirit of his Sonne, crying *Abba Father*, Gal. 4. 6. that is, he assureth us that we are actually sonnes by grace, who are no sonnes by nature.

And this assurance is, first, from the witnessse of the Spirit, Rom. 8. 16. which is a secret information of Gods love and fatherly affection, and a still voyce from heaven into the heart, that God in Christ is become thy God: And is ever met with a motion of the soule, inspired by the same Spirit, stedfastly resting it selfe in the favour of God, now a Father in Jesus Christ. This being witnessed by the Spirit to all Beleevers, we know, his testimony is true, being a Spirit of truth that cannot lye, Job. 14. 17. and being the searcher of the deepes of God, 1. Cor. 2. 10. Suppose thou hadst an Angell (as Daniel chap. 9. 23. and Mary, Luk. 1. 28.) come from heaven, to tell thee thou art great,

greatly beloved of G O D. this were a great priviledge and confirmation. But thou hast another manner of messenger than either Angell or Arch-angell, speaking not to the eare, but to the heart, to testifie Gods affection : and no child of God is deceived in this witnesse.

Secondly, this assurance commeth by the *first fruits of the Spirit*, Rom. 8. 23. ^{2. The first} These *first fruits* are the sweet graces of the Spirit, which we receive in small fruits of the ^{Spirit.} measure in comparison, an handfull of righteousness, peace, joy, &c. But as by the first fruits in the Law, the Lord, who had given them beginnings, assured to put them in possession of the whole : so the L O R D, for our comfort, delivers us presently first fruits : And as he dealt with *Israel* in the Wilderness, caused the Spyes to bring clusters and fruits of the Land, partly to put them in possession, partly to provoke an earnest desire in them by tasting, and partly to refresh them in so wearisome a pilgrimage : Even so the Lord Jesus, who is gone into heavenly *Canaan*, not to view, but take possession, hath sent down other manner of fruits, not by Spyes, but his blessed Spirit, for our comfort and confirmation.

Thirdly, this assurance commeth by the *seale of the spirit*, Ephes. 1. 13. ^{3. The seale} *Ye are* sealed by that Spirit of promise. Letters and Deeds are sealed, that they may be of the Spirit ratified and authentical : so God hath not onely given us his word and promise, but sealed for our confirmation : Implying 4. things : 1. A Writing, which is the promise of adoption, or inheritance of Saints. 2. Ink, namely, the Spirit of God exciting faith. 3. The Table or parchment, the beleeving heart. And 4. The seale by which it is ratified, and that is the gift of the holy Ghost, which, as a seale, leaves an impression of it selfe, sanctifying the heart, and renewing it to a new creature : All these in 2 Cor. 3. 2.

Fourthly, this assurance comes by the *earnest of the Spirit*, Ephes. 1. 14. ^{4. The earnest} *which is* the earnest of our inheritance : 2 Cor. 1. 22. *Who hath sealed us, and given us the earnest of his Spirit.* Now where an earnest is, there is, 1. A contract or bargaine : namely, the covenant betwene God and us, of our adoption and inheritance, 2. The earnest confirmes the seller, that he shall receive the whole price as certainly as that : so the gift of Regeneration confirmes us, that we shall receive whatsoever is promised in the Covenant. 3. The earnest is a part of the price, and reckoned in the payment : so the work of grace begun, is a little part of eternall life, and of that great summe, which being promised and earnested in this life, shall be fully paid in the other.

Fifthly, this assurance comes by the *libertie of the Spirit*, called every where a *free Spirit* : freeing the minde from ignorance, and bringing in a new light to know God and Christ as ours : freeing the heart from hatred, and working new sparkles of love to God & our neighbour, freeing the will from rebellion, and working new motions, to flie and avoyd sin, and to imbrace righteousness and holiness : freeing the affections from slavish feare and terrors, which kept them from the Throne of grace, and sending them before God as children, with child-like affections, of boldnesse and assurance to speed in their prayers : Also from the slavish feare of men. Finally, freeing the conscience and conversation from dead workes, and bringing forth sweet and heavenly motions, with much assurance and settling in the grace received, so as no water can quench the spark of life and love breathed in by this Spirit of the Lord. And freeing the members, to be weapons of righteousness : Rom. 6. 18, 19, 20.

I have been the larger in this Note, because here is a most essentiall difference of a good heart from a bad ; and to meet with the error of Papists, and profanenesse of Protestants, who reject so sweet assurance, as not possible, or not needfull.

But, as no good heart can be without it ; so no bad heart ever attained it.

1. A false heart hath a presumption, in stead of the witnesse : for Gods Spirit

Q

never

^{5. The libertie}
of the Spirit.
2 Cor. 3. 17.
Psal. 51. 12.
No bad heart
ever attained
any of these,
which no good
heart is with-
out.

A&T. 19. 2.

never witnesseth an untruth; this inward testimony cannot stand with outward profaneness, or the raigne of any sin. 2. It will say, it hath the first fruits of the Spirit, joy, peace, and the like; which indeed is senselesse and deadnesse, fruits of the flesh. It knowes not what those fruits meane, scarce whether there be any holy Ghost, or no. It can hope for full fruits, though it never had first fruits; for glory, though it reject grace; and for salvation, without sanctification. 3. It will hold it selfe sealed: but where is the impression? If ignorance, contempt of the Word, earthlienesse, or following of lusts be the stampe of the Spirit, none can deny it upon them: But if holinesse, the Image of God, puritie, pietie, righteousness be it, there is no such thing. 4. It brags of an earnest, but hath gone thorow with no bargaïne: it comes to Gods Market, and sees, and cheapens, but leaves the commoditie as too deare, cannot part with all his lusts. 5. It boasts of freedome, which indeed is libertie or licentiousnesse: Slaves they were to lusts and sinnes, and slaves they are; drunkards, adulterers, slanderers, haters of goodnesse, both in themselves, and others. If these can bring assurance, they are sure enough.

Monendo.
movendo.
removendo.

Labour for this assurance, without which thou hast not the Spirit of Christ, and if thou hast not his Spirit, thou art none of his, Rom. 8. 9. But if thou hast him, thou mayest discern him by gracious counsels, heavenly motions, and holy re-
luctations.

SECTION IV.

Second sort of
Rules concern-
ing the Spi-
rit, is for spi-
rituall wor-
ship.

THE second sort of Rules, concerning the Spirit of God is, for spirituall Worship.

And this must proceed, { 1. From Gods Spirit.
2. From our spirits.

Joh. 3. 6.
From Gods
Spirit,
1. Inspiring,
2. Directing,
3. Assisting.

From Gods Spirit: 1. In respect of inspiration and motion: the good heart knowes, that no part of Gods Worship, which is not the breath and birth of Gods Spirit, can please him: for, *that which is of flesh, is flesh.* 1 Cor. 12. 3. No man can say, *Jesus is the Lord*, that is, either confesse, or praise, or pray, or obey in faith and confidence, but by the Spirit: that is, a speciall gift of the Spirit. And therefore, as of prayer, Rom. 8. 26. *The Spirit makes requests in us*: so of all Divine duties, the Spirit is the Author and inspirer. 2. In respect of direction: as in that one part of worship, so the Spirit directs the good heart in all, Rom. 8. 27. *To ask according to the will of God.* It is carefull to keepe it selfe to the Commandement, least it be said of any of his services, *Who required this at your hands?* It will neither goe blind-fold, nor by any light but Gods own; knowing, that as we see the Sun by his own light, so we can goe to God onely by his own light and direction. 3. In respect of assistance: A good heart sees his own weaknesse, and in entering any holy dutie, to which it is most unapt, labours to get the Spirit to *help his infirmities*, Rom. 8. For as we know not what to pray, so we know not how to turne our selves to any spirituall worship, unless the Spirit helpe us. The Disciples cannot pray, unless they be taught. The Eunuch cannot understand without a guide. We are born deafe, and dumbe, can neither heare God, nor speake to God; and blinde, and cannot see him. But at the command of the Spirit, the dumbe speake, the deafe heare, and the blinde see.

Esa. 1. 12.

Plal. 51. 17.
1 Sam. 1. 15.
and from our
spirits.

Again, this spirituall worship must proceed from our own spirits: Rom. 1. 9. *whom I serve in my spirit.* And this spirit must be, 1. A contrite and an humble spirit, such as *Hannab*, *A woman of a bruised spirit*: for, on such sacrifices God delighteth. Because this hath grieve for want of grace, and present corruption, and a thirsting after God, and the Well-springs of grace, to which the promise of acceptance is made.

2. It

The Parable of the Sower, and of the Seed. 119

2. It must be a ready and cheerfull spirit, *Exod. 25. 2. and 35. 5.* The Lord will have none to offer toward the Tabernacle, but whose heart was free, and whose spirit made him willing. Gods Spirit being a free Spirit, makes the spirit of a Beleever free also. He loves a cheerfull giver, a free-will-offering, *2 Cor. 9. 3.* It must be a sincere and innocent spirit, voyd of guile and hypocrisie, voyd of raigning sin, offering his worship, not for shew and ostentation, not covering deceit and hollownesse with a shew of holinesse. For well it knowes, that God requires pure hands to be lifted up every where: and that one sin suffered in the soule, ingrosseth and eateth up all the inward worship due to God; as the fever leane Kine did eat up the fat. *4.* It must be a fervent and zealous spirit, not worshipping coldly, nor perfunctorily. Our tongues naturally are tyed, or frozen, and cleave to the roose of our mouth: but the Spirit makes us speake with new tongues, with fiery tongues, with heat and fervency in prayer, praises, and all the parts of Gods worship. 1. Centite.
2. Cheerfull.
3. Sincere.
4. Fervent.
2
3
1 Tim. 2. 8.
4
A& 1. 7.

Thus is God onely and truly worshipped from a good and honest heart, which onely is the Temple of the holy Ghost. In this Temple, the Ark of the soule keeps the Manna, the Word of God. In this Temple the sweet incense of praises is daily offered upon the Altar of a pure heart. In this, prayers are preferred, which are the breathing of the Spirit, not onely for us, but in us, crying, abba Father. In this, the candle of faith ever burneth before God, and never goeth out. In this lastly, we have the Oracle of God counselling us, and his Mercy-seat covering us.

But an evill heart cannot performe spiritual worship, cannot pray, or praise, or confesse, because it wants the Spirit. It never thinkes it needs helpe to pray or serve God, which is the hardest work of a Christian, never done without help from heaven. It can sometimes easily speake of God, hardly unto him; or to him can use many words of prayer, but wants the sighes and groanes excited by the Spirit. Any language is readier to it, than the language of the Spirit. It can content it selfe with the deed done, and never care for the Mover or manner: whereas no sacrifice did ever please God, without fire from heaven kindling it. It can performe bodily worship, Offer a thousand Rammes, and ten thousand rivers of Oyle, yea and the first borne of his body: but cannot offer his heart, nor part with his deare sins. It is uncheerfull and heavie in such parts of Gods service, because there wants an internall mover: he is driven from without, not drawn or led by the Spirit within, and is as a fish out of his element. Prayer and Sermons are too long, too many, and every thing too much this way. It can pretend zeale and forwardnesse, but it is in some superstitious and formall devotions: and in the meane time be most zealous against the power and sincere practice of true pietie.

In a word: Of all the service and sacrifice of wicked men, Solomon saith, *Prov. 15. 8. It is an abomination to the Lord.* For 1. The sacrifice is an unclean beast, and hatefull, *Tit. 1. 15. To the unclean, all is unclean.* 2. They lay it not on the Altar, that is tender it not in Christs mediation. 3. They want fire and fervency, zeale and affection, to put to it. 4. They lay not their hands on the head of the Calfe, confessing in the sense of sin, their own unworthinesse, and guiltinesse. How can God accept a service, wanting these foure things?

SECTION V.

3. Sort, in
spirituall
Graces. 5.

THE third sort of Rules concerning the Spirit of God, is for *Spirituall Graces*. Humiliation: These in soundnesse are a sure signe of a good heart. I will instance in five. in respect of
The first *humiliation*, and sound inward sorrow, as there is cause what way soever it looks. 1. If it look to God, it sees him infinitely provoked, who yet is great, yea infinite in power and justice: therefore falls down lower and oft-
1. God.
2. It selfe.
3. Other things.

ner than Jacob before Esau, to procure compassion. Again, it sees that a broken and contrite heart is a sacrifice of Gods delight, *Psal. 51. 17.* It sees Gods eye ever upon it, and hath an awfull sense of his presence. It sees the method of the Lord, who first smites, and then heales; who never comforts such as never mourned, nor promised a joyfull harvest but to a sorrowfull seed-time. *Psal. 126. 5. 6.* It sees the Lord ready to dwell in a contrite soule, *Esa. 57. 15.* to grate it, *1 Pet. 5. 5.* and to glorifie it: for humilitie goes as an Usher before honour. And therefore it humbleth it selfe under the mightie hand of God.

2. If it look into it selfe, it sees just cause of humiliation: it hath sight of his unworthinesse, sense of temptation, a slavish subjection under a law of evill, and in daily sins, matter of daily humiliation. It sees a gulfe of corruption lie so deep, as it is still in examination of the sins and debts, and can never finde out the broken estate: But for those it findeth, it confesseth freely, and yeelds it selfe into the Creditors hand: and beholding his insufficiency to pay and discharge, craves pardon and remission, as for life and death.

3. If it look on any other thing, all increaseth his humiliation. It abaseth it selfe under all creatures, sees no Toad so vile as it selfe, is lesse than the least mercy; but exalts Christ and his mercies above all that heart can thinke; and thinkes it happie, if as a dogge it might gather crummes under the Lords Table. It is thankfull for small things, and content with any thing.

Signes of
soundnesse of
humiliation 3.

And the soundnesse of this grace bewrayeth it selfe, 1. In that it mournes not so much for offending God a terrible Judge, as a mercifull Father: not so much for feare of hell, as for love of God and Heaven. 2. There will be finitings of heart for all sins: small sins as well as great; Davids heart will finite him for cutting Sauts lap, as if he had cut his flesh: and for numbring the people, as if he had murdered them. It will startle at vaine oathes, as at perjurie: at adulterous words, as actions; for secret sins, as open, because *all are open to him whom we deale withall*: yea for sayings in good duties, as well as for open and foule evile. 3. Seeing tendernesse of heart is a notable means to preserve the goodnesse of it, the good heart is soone awakened after sinne committed. *Josiah's* heart melted at hearing the Law read. One word of *Nathan* to *David*, brought him to confession. And it is no sooner awakened than humbled, and not raised but by serious repentance.

Heb. 4. 13.
3

But is an evill heart thus humble? or rather is it not hard, senselesse, proud, as *Pharaoh*, *Who is the Lord?* 1. It suffereth not it selfe to be scratched or pricked, much lesse beaten to pieces: for it hates the meanes to be pulled out of sin, as he did *Moses* and *Aaron*, *Prov. 1. 2. 1.* They hate knowledge, they chuse not the feare of the Lord. Yea they resist the holy Ghost in the Ministry, as the *Jewes*, *Act. 7. 51.* 2. It cannot abide to looke into his debts, because it knowes his estate not good, or will not be at the trouble to hunt out all sin, nor at leisure to seeke out small sins: what? God will not be so strict, nor we need so to be. 3. It counts sorrow and mourning for sin, a womanly and impotent passion, not fit for men of courage. 4. It is so far from sorrow for failing in good duties, that it is unmoveable as a pillar, and can scorne judgements denounced against his open and monstrous sins: And therefore an evill heart is noted, that being smitten, it seekes not after God, *Jer. 5. 2.*

2. Illumination,
on, for which
a good heart
labours for
5. reasons.

The second spirituall grace is *Illumination*, by saving and fruitfull knowledge attained in the meanes. It knoweth, 1. That there is a dungeon of darkenesse within, farther than the beames of heavenly light dart in thorow the narrow chinkes of it: and that *without knowledge the mind is not good*, *Prov. 19. 2.* and that the day is not more necessary for worke, than knowledge is for salvation; *Rom. 13. 12.* 2. That it cannot offer to an unknowne God, but knowledge must direct holy worship, and further holy life. 3. That onely

A& 17. 23.

onely true knowledg is able to discern things that differ, and enables a Christian to hold the grounds of faith and holy lite, against all deceivers and earnall counsellors. 4. That the knowledge of the good things given us of God, ministrerh the comfort of them: for there is no comfort of grace, that we know not whether we have, or no. 5. That by it is attained a store and riches of grace: whence it is called a *rich knowledge*, Col. 2.2. Yea, and of glory, even for the present: whence our Saviour calls it a part of *eternall life*, Joh. 17.3.

Now a good heart knowing all this, doth search for knowledge, as men doe for silver and gold, and prizeth the knowledge of holy things most highly.

But because it discerneth, that an unholy heart may attaine great measure of knowledge in holy things, and be not onely in selfe enlightened, but be able to instruct others in deepe points of Religion: therefore it is most diligent for saving and sanctifying knowledge, without which all is but darknesse.

1. It contents not it selfe to know the Rule, but will be ruled by it: searching to understand, and understandeth to be guided, *Psal. 119.33,34.* according to that of our Saviour, *If ye know these things, blessed are ye if ye doe them.* 2. Joh. 13.17. It esteemes, it hath no wisdom, neither from humane writings, nor yet from Gods Booke, till *Christ be made his wisdom*, 1 Cor. 1.30. that is, first, the Author of wisdom, teaching us inwardly, by piercing the eare, and unlocking the heart: which he onely by his Spirit can doe, *Luk. 24.* Secondly, the matter of our wisdom, whereby we understand him, not onely in generall, as he is in himselfe, (for so the devils know him:) but in speciall, as he is to us, by faith appropriating Christ and his benefits to our selves. By this knowledge the righteous servant of God *justifies many*, *Esa. 53.11.* And thus to know Christ, and God in Christ, is eternall life, *Joh. 17.1.* Now this good heart esteemes it hath true knowledge, when it knowes a certaine and safe way to save his own soule. 3. It is not content that the light of the knowledge of the glory of God, in the face of Jesus Christ, shine into it, unlesse himselfe grow like him, and be changed into that he knows, 2 Cor. 3.18. just as a Pearle, by the beames of the Sunne and celestially bodies continually beating on it, is made light and shining as they. This knowledge will make thee resemble the light and holinesse of Christ, and grow both in the knowledge, and in the image of Christ. 4. This good heart not onely knowes the things of the Spirit, but savours them: not onely feelles his motions within it, but cherissheth and obeyeth them: not onely heares his still voyce within, but is led by him. Therefore in his course you shall see him joyne with knowledge and judgement in matter of faith, wisdom and discretion in practice of life; in which, not a forme onely but the power of godlinesse appeares, 2 Pet. 1.20.

5. It busieth it selfe in getting distinct knowledge of his own particular happinesse, being revealed by God: without which, all other knowledge is folly. And as in a Furnace, the metall or Glasse when it most glistereth, is nighest melting: so all other knowledge, in civill and divine things, let it be never so shining or glistering, without this, shall melt away, and come to nothing.

6. It contents not it selfe to have the light within it, unlesse it give witness to the light: so did Christ, *Joh. 8.18.* It will witness it by word, by countenance, by practice, by suffering; as a cleare lanthorne will shine out at all sides from the light within. All the children of wisdom will justifie their mother, and testifie unto her. This cleere light will not be thrust under a Bushell, or any way hid, but will ever shine out, being both saving to a mans self, and swiftfull to others.

Christ, the
Author and
matter of
wisdom to
Christians

Now (as *Salomon* saith) this knowledge resteth not in the heart of fooles: it is too high a knowledge for them. An evill heart cannot prize true knowledge: it soon knowes enough, without searching Gods Booke, or viewing his workes: it is too wise to heare, reade, meditate, or pray for knowledge; and saith, What needs all this knowledge and preaching? It never saw the riches of wisdom, and knowledge; and saith, that running to Sermons, and studying the Scriptures, will make men beggers. It runnes at randome, and walkes by any rule but the Word; that is an intolerable yoke. It heares many spirituall things, but savours none. It least busies it selfe in the knowledge of his own happinesse, as most unreasonable, unprofitable, impossible. It saith, it knowes God, but keepes not his Commandements, 1 *Job*. 2. 4. or heares not his Ministers, chap. 4. 6. or walkes not in the light, or professeth not; yea, professeth against it, and persecuteth the bringers of it, *Job*. 16. 3.

SECTION VI.

3. Grace, Justification, by sound faith which a good heart cannot want, for five reasons. Mark. 6. 5. 6.

THE third spirituall grace is justification, or the grace of justifying faith: which a good heart cannot want: Because it knowes, 1. That onely faith espouseth unto Christ, and the assurance of marriage is in the contract, *Hos*. 2. 19, 20. 2. That it is the condition of the new Covenant, and God is no further bound to a man, than he is a Believer, *Job*. 3. 16. Eternal life is intailed unto faith. Nay, God is disable from doing us good without it. Christ could doe nothing in Capernaum, because of their unbelife. 3. Faith is the soule of obedience: as without which nothing can please God, *Heb*. 11. 6. No action, speech, almes, prayer, hearing, preaching; all without it, is defiled, and sin, and the labour lost. 4. Faith is the comfort and strength of Christian life: no love, no joy in Christ, before he be beleaved and apprehended, 1 *Pet*. 1. 8. No hope for hereafter, if faith beleaveth not: no peace with God, till we be justified by faith, *Rom*. 5. 1. No boldnesse in prayer, till by faith we can call God Father: no strength in temptation, no joy in affliction, no comfort in death, till faith have gotten Christ his victory, his strength, his life; then the bands of tentations, afflictions, and deadly things dismay him not. 5. Faith opens heaven, and makes way to see things within the Vayle: to obaine by the prayer of faith, the wealth of heaven; yea, and the glory of heaven: for the end of faith is salvation. Whereas an unbeliever shuts heaven against himselfe, *Rev*. 21. 8. Without shall be unbelievers. If weaknesse of faith shut *Moses* out of earthly Canaan; much more must want of faith shut men out of heavenly Canaan.

Soundnesse of faith manifested by six marks.

Therefore a good heart labours for soundnesse of faith: and the rather, because much faith is counterfeit, and many things are taken for it: and there is no better argument of a good heart, than to cast out deceit from faith, lest it be mistaken in so great a commodity.

1. It hungers and thirsts after righteousness above all things in the world; sighes and groanes under his own wants; feels a want of Christ who onely can give a perfect righteousness, and cover him imperfect.

2. Math. 5. 6.

2. It is in some measure satisfied, according to the promise. For, clasping fast the promises, it comes to a true persuasion of Gods fatherly affection, beleaves the remission of sinnes, and comes confidently into his presence as a father appealed; as the poore Prodigall, (*Luk*. 15. 18.) comes to his father with shame in his face, and sorrow in his soule for sinne; but yet with confidence in his heart, that he should not be cast off. and so was satisfied above his desire; he would have been but as a servant; but loe, he is accepted as a sonne,

3. This

3. This good heart, not onely beleeves the Word, but rests on it to be happy, as the onely good tydings: and most thankfully accepting the promises, bindes it selfe as fast to God in dutie, as God hath bound himselfe to it in mercy.

3

4. It will have a *faith to live by*, such as shall bring in a new life into the whole man. For faith being an instrument to unite us unto Christ, by it, as by the bond of our union, we receive life and motion from Christ, that now the heart is purified, the conscience pacified, the spirit of our mind renewed, the will changed, the affections altered, the whole man moved and quickned to all good duties. So in all occasions it will expresse the life of faith, which shall now governe the whole life. First in our labour and actions it makes us diligent in the worke, but leave the successe to God. Secondly, in suffering for well-doing, it upholds it selfe with a patient expectance of a good issue, and, waiting the Lords leisure, *makes not haste*. Thirdly, in prosperitie and the midst of blessings, useth them with blessing, but swells not by them, trusts not in them, but furthers his reckoning. Fourthly, in adversitie and temporall wants, it faith with Abraham, *God will provide*: it will use no unlawfull courses to helpe it selfe, and lookes more for the staff of bread, than bread it selfe. Fifthly, in temptation it will rest on the naked promise: it will go against sence, and feeling: and apprehending nothing but wrath, will reare up it selfe to trust in Gods mercy. *Job will trust still*, if the Lord should kill him. Thus in every thing the good heart may say, *I live not now, but Christ liveth in me*, Gal. 2. 20.

Hab. 2. 4.

How faith governeth the life in c. thirgs. Esa. 28. 16.

Gen. 22. 8.

5. As every life must be maintained in naturall things; so also must this life of faith: Therefore a good heart will be very diligent in the meanes of preserving and increasing faith. It will be much in hearing the Word, by which it is begotten and fed: much in meditation and conference, by which it is excited and stirred up; much in prayer, *Lord, I beleeve, helpe my unbelief*: and, as the Disciples, Luk. 17. 5. *Lord, increase our faith*.

5

Mark. 9. 24.

6. It desires to come to the end of it, and wisheth for the coming of Christ, Rev. 22. 17. *The Spouse saith, Come*. It waites for the hope of the glory of God, Rom. 5. 2.

6

But an evill heart cares not for this *faith unsained*. 1. It contents it selfe with a name and supposition of faith, not the thing: or rests on knowledge, hope or presumption of Gods mercy, in stead of faith. 2. It prizeth not remission of sinnes at a due rate; thinkes it selfe never the richer for it; holds it impossible to get assurance of it; so never attempts it: nay, it sees the want of every thing, but faith. 3. It cannot be brought to labour seriously in the application of Christs merits and righteousnesse: thinkes not application to be of the nature of faith; or onely applies it for salvation, not sanctification, or change of the heart and life. 4. It can talke of faith, not live by it: cannot beleeve for lesser things, as meat, and drinke, but useth unwarrantable meanes, much lesse for greater and higher things: can thanke God for prosperitie, but makes too much haste in adversitie. 5. It dares make no profession of faith, for feare of men, like Nicodemus: will do nothing nor suffer nothing for Christ; because it is not *veritas* there is no substance in it. 6. It can boast of sound faith with the best, but it was never begot by the Word, nor founded in repentance, nor cherished with the meanes, nor conflicted with sence of unbelief, nor workes any change, nor cares for any; but feares to come to the end of it, it loves not the Lords appearance, &c. Therefore all this is a fancy, not faith: a dead carcase, not the body of saving faith, by which the good heart liveth.

1 Tim. 1. 5.

SECTION VII.

4. Grace :
found peace
1. With God
2. With it self
3. With others

THe fourth spirituall grace (which is a marke of a good heart) is found *pacification*, or peace in the holy Ghost : 1. With God : 2. With it self : 3. With others.

1. Peace with God is next to justification by faith, *Rom 5. 1.* And this is, first, through *absolution*, that is, sence of remission of sinnes : for sin onely breeds enmitie, and separation from God, who is never pacified till sin be forgiven, and then they can walke friendly together. Secondly, through *acceptation*, by meanes of Christ apprehended, the Prince of our peace, and our Peace-maker, *Esa. 9. 6. Ephes. 2. 21.* Now a good heart, knowing that all happinesse stands in peace with God, (in whose favour is life) and that the wrath of this King is the messenger of death; and what an uncomfortable thing it is for a Tenant at will to live in the displeasure of his Land-lord : is most carefull to make up his peace with God, and onely is at rest in the signes and meanes of his reconciliation.

2. It hath tranquillitie, and peace of conscience, through sence of sin not pardoned onely, but healed in some measure. This peace of conscience is the next thing to heaven, and a very heaven upon earth ; not when the conscience excuseth, that a man hath not sinned, but that his sin being pardoned, he may go and sin no more.

3. It hath peace with all men, so far as is possible, with good men, because of Gods Image ; and with evill, because of his Commandement.

- Godly most
peaceable, yet
none more
troubled.
4. Reasons.

Object. How can this be, seeing none are more conflicted with inward terrors and tentations, or outward crosses, and enemies? *Ans.* This is true: yet, 1. In the world they may have affliction, in Christ peace : their felicity is in Christ, the Prince and procurer of it : *Psal. 25. 13. Their soule shall dwell at ease*, if not their bodies. 2. This peace is begun but yet imperfect, as all graces be : the minde and will, subdued to Gods minde and will but in part : the flesh subdued to the mind and spirit but in part : it can delight inwardly in the Law, but seeth another law in his members, rebelling against the law of his mind : the Image of God we see but in part, and cannot love perfectly. 3. This peace may be disturbed, and interrupted for a time, but the heart is then supported by patience under the crosse, to the recovery of his peace. 4. This peace cannot be abolished, but perfected by troubles. *Yea peace* (saith Christ) *shall none take from you.* Marke and consider the good man, *Psal. 37. 37. the end of that man is peace.* A tree, the more it is shaken with windes, the better it is settled and rooted : and so the trees of righteousness.

- Gal. 6. 16.
Wicked men
without
peace,
Esa. 57. 21.

Now this peace is the portion onely of the Israel of God. To these Christ had promised it, namely, the refreshing of soules, *Matth. 11. 28.* To these he hath left it, *Joh. 14. 27. My peace I leave with you.* But there is no peace to a wicked man, saith the Lord. 1. None with God, but onely a truce : He dares live in a state of enmitie with God, and be still out in armes against him, as a profest enemy : He neither fees, nor feares sin ; which is not peace, but senselesse. God in heaven proclaimeth peace, he refuseth the conditions : 2. None with himselfe : but sometimes he is a terrour to himselfe, that it is death to him to live in such an estate ; witnesse *Cain*, or *Judas*. Or, if he be quiet, and without accusation, yet is he without comfort ; which is but a dead sleepe of conscience, which shall awake. 3. None with others, out of a peaceable disposition, but being enraged, he is fierce and cruell, as *Lyons*, *Esa. 11. 6.* Or as *Ismael*, whose hand was against every man, and every mans hand against him. Yea, he can cry out of *Elias*, as a troubler of peace, when it is himselfe : and declaime against faction, when himselfe is the onely factor.

SECTION VIII.

SECTION VIII.

THe fifth spirituall grace is *supplication*, or the gift of prayer: the next to *Grace*, *peace* is, *access* to the Throne of *grace*, Rom. 5. 2. For sin shuts us out of Supplication, the presence of God. And as *Abraham* might not come into *David's* presence, till atonement was made by *Joab*: so *Jesus Christ* having made up our peace with God, we being shut out, are admitted into presence; nay, of rebels, not onely pardoned, but honoured to become the Princes favorites and familiars, nay sonnes and children.

Now a good heart knowes, 1. That as an Infant new-borne, if it cry, it is alive; if nor, it is still-borne: so, to send out strong cries to the Throne of grace, is a signe of Gods Child, and a signe of the new-birth: Rom. 8. 26. *Zach. 12. 10.* Therefore it comforts it selfe in crying. 2. That it is bound by the *Morall Law*, (besides the Commandement of Christ, and his Apostles) to performe continually this part of worship to God; namely, by the affirmative part of the second Commandement: which duty, even *Adam* in innocency, free from sin, performed, and needed to pray for perseverance in the grace wherein he stood, and else had he not kept the Law. But a good heart seeing it selfe seized on by sin, and the curse of the Law, sees much more need in it selfe to performe this dutie to the Lord, and to it selfe. 3. That this grace excellently upholds the sweet societie betweene God, and a beleiving soule. For as strangeness alienates and cooles the affections of friends, whereas company and conference kindleth and inflameth them: Even so herein (as *J. b.* saith, chap. 22. 21.) we acquaint our selves with God, and grow into familiarity and fellowship with him. He delights in us, while we acknowledge him a God hearing prayer, to whom all flesh must resort. And the beleiving soule hath exceeding comfort in his gracious answers and supplies, who is so ready to heare, before we call; and esteemes it no small grace, that the Lord should not onely admit it into his presence, but set so easie a condition upon his promises; as for asking, we shall obtaine them. 4. It knowes, that prayer being one of the chiefe Christian sacrifices, the Lord will ever returne one token or other of his gracious acceptance. For as the *Legall sacrifices*, agreeable to Gods Institution, were answered with a speciall signe of Gods approbation, of the fire from heaven to consume them: So will the Lord some way manifest his delight in these *Christian sacrifices*, which himselfe compares to *sweet Incense*, and *Perfume*; yea, to drops of *honey*, dropping from the lips of the Church, as from an *honey-combe*, Cant. 4. 11. And how can he but returne a comfortable answer on that, which is so delightful unto him?

Therefore a good heart is carefull and frequent in this duty. But not so much for the doing of it, as to do it well: and therefore is carefull, 1. For the mover: 2. The matter: 3. The manner of his prayers.

1. The mover of prayer is not nature in the godly, as it is in the wicked. Nature teacheth, that what we conceive to be God, is to be prayed unto; tryed by the and the Heathen could pray to God as a Creator and Governour: But the mover in a good heart, is the Spirit, by which it cryeth, *Abba Father*, Rom. 8. 15. True prayer is a proper action of the son of God: Therefore Christ commanded us in the entrance of prayer, to say, *Our Father*. And it is the breath of the Spirit of God. For he alone can lead us into the sense of our wants. He makes us see the goodnesse of things that we crave, He bends our affections, and kindles our sacrifice, without whom is no light or heat. Let the Spirit remit but a little, and the holiest men, suppose *Peter*, *James*, *John*, shall be fitter to sleepe, than watch, or pray in the very hours of temptation, Math. 26. 38.

2. For

Zach. 12. 10.

2. For the matter. A good heart moved by the *Spirit of supplication*, is most frequent and earnest, 1. For things given by God in Christ, as Gods favour, *Psal. 4. 6. Lord lift thou up the light of thy countenance upon us.* 2. For spirituall mercies, able to satisfie the better part, namely, the soule of a man: as appeareth by the method of the Lords Prayer. 3. For blessings proper to the Saints, saving faith, sound repentance, &c. Lastly, for mercies of continuance: such as last both here and hereafter.

True manner
of prayer, in
four things.

1
2
3
4

Heb. 5. 7.

3. The manner of true prayer standeth, 1. In a faithfull eying and apprehending the promises: A good heart will aske nothing, but what God hath promised. 2. In fervency and instance, through sense of want, and love of grace. The Spirit of God stirres up strong cries, and causeth a man to prevaile with God by wrestling: as the *Canaanitish woman*. 3. In repentance and humilitie: seeing God beareth not sinners, *Joh. 9. 31. that is,* such as purpose to live in known sins. 4. Especially presenting them in the name of Christ. *Ephes. 3. 12. By whom we have entrance, and boldnesse with confidence of faith.* And by the hand of Christ, *Rev. 8. 3. who is the Angell, at whose hands the Lord receives the odours of the Saints.*

This prayer forceth the Lord, that he craves dimission, *Exod. 32. Genes. 32. 26. where the father saith, Domine quis te tenet? Lord, who holdeth thee, that thou canst not get away?*

An evil heart
cannot pray.

Now thus an evil heart cannot pray. For first, it cannot pray in the Spirit, because the Spirit is not there. It can draw neare with the lips, when the heart is removed. It cannot pray in humilitie, because a proud heart never saw his wants. It can say words of prayer, and do the action, but without faith, without affection. And it is regardlesse of the promises, and leanes on second causes. Secondly, the heart and tongue are at variance; the prayer of the lip, and the practice of the life at discord. It can say, *Hallowed be thy Name*, but sweare vainely, falsely, ordinarily, profanely. It can say, *Thy Kingdome come*, but persecute Preachers and Professors, and abet Popery or profanenesse. It can say, *Thy will be done*, but not by it selfe; and when God hath revealed his will, it can be impatient, fretfull, &c. It can say, *Give us this day our daily bread*, but be covetous, unjust, lye, sweare, depend on unlawfull meanes, not Gods allowance. It can seeme to pray for pardon of sin, but not against the practice of sin, nor with repentance: yea, when they meane to live and dye in sin. It can say, *Lead us not into temptation*; but run into every snare, all companies, and courses: no corrupt fashion, but it soone can become a leader in it. But the prayer of the Spirit is no such thing: it will indeed practise what it prayes.

Thirdly, an evil heart either prayes not, or speeds not. What swarmes of Atheists are there, who out of a gracelesse contempt of all Religion, neglect this duty? that whereas godly men are denominated *such as call on the Name of the Lord*, *1 Cor. 1. 2. these call not on God*, *Psal. 14. 4.* And whereas, the godly are such as *thinke on the name of the Lord*, *Mal. 3. 16. these seldome or never thinke on his Name*, but in oaths, blasphemies, and cursing. Or if they will needs be said to pray, yet they speed not: for first, their persons are not acceptable: *Psal. 34. 15, 16. His eares are open to the righteous, but his face is set against the wicked: yea, their prayer is turned into sin*, *Psal. 109. 7.* Secondly, they turne their eares from hearing the Law, and so it is abominable, *Prov. 28. 9. And they make no conscience of other duties, or not ordinarily: as if all the promises belonged to one dutie. Nay, they pray, to serve their owne turne, not to returne duty of any kind unto God. And if the subject will not heare the Prince, justly doth the Prince reject his suites.*

1 Thes. 5. 17.

Thirdly, such a man prayes sometimes, not continually: in affliction diligently, *Hos. 5. 15. In time of Lent, superstitiously: Lectures and Church-prayers are*

are nothing so good out of Lent. Or it can pray at leisure times, but cannot set all aside for prayer, to waite upon it. For some things it can pray, *Nimis ardentem*, (saith *Augustine*) too fervently: that is for temporals; as corne, and wine, and oyle, onely, or chiefly, *Hos.* 7. 14. But in spirituall things, it is neither frequent, nor fervent, nor constant. Fourthly, the voyce of prayer is drowned with the voyce of sin. The voyce of *Abels* blood cryed down the voyce of *Cains* prayer. The voyce of *Sodoms* sin, the voyce of *Abrahams* intercession. So of the voyce of covetousnesse, malice, injustice, drunkennesse, filthinesse. Fifthly, it can wish for pardon of sin, and reconciliation with God; but speedes not, because it will not be reconciled with his brethren, *Matth.* 5. 24. Leave thy gift before the Altar, go thy way, first be reconciled to thy brother. A wicked heart can send out of the same mouth, both blessing, and cursing: can pray for blessing on himselfe, and the plague of God on his neighbour. Papists can be at their Beads and Masses for prosperity, while they call for fire from hell to burne Parliaments. Yea, roughnesse and pride of spirit do often prevaile against good men, that they are disordered in their families, and their prayers interrupted, *1 Pet.* 3. 7. Lastly, he can seem to pray, while he is an enemy to prayer. He cannot abide these long prayers, and constant course of holy exercises in families. Oh beware of despising any of Gods graces: especially this of prayer in any of his children. Their prayers keepe Gods vengeance from off thee, esteeme them as basely as thou canst.

SECTION IX.

THe fourth sort of Rules concerning the Spirit of God, is for spiritual growth. Wherein a good heart is known by many excellent qualities. The fourth sort, in spirituall growth.

1. It knowes, that something in grace is still wanting, and all is not given at once, and so still humbleth it selfe in the measure received: *Phil.* 3. 13.
2. It knowes, that without growth, that which is begun, decayes: the one Talent, not increased, is taken away, *Matth.* 25. 3. Seeing the bitter fruit of declining, and the wofull example of many that fall away, it is carefull not to be plucked away with the error of the wicked, but grow in grace, *2 Pet.* 3. 17, 18. 4. Because the good heart being one of the Lords plants, is fruitfull in every part of the life, but more fruitfull in the age, *Psal.* 92. 14. It provokes it selfe more forward, more forcible. 5. Because sound grace cannot rest in beginning, but growes to perfection, and is crowned with perseverance, being like to the light of the Sunne, which increaseth in brightness till high noone, *Pro.* 4. 18. Therefore it is most carefull to grow in sound grace: the soundnesse of which growth is discerned two wayes:

First, by out-growing the ordinary finnes of the age, of his calling, of his speeche, and former behaviours; and avoyding as well the evils of his heart, as of his life. A child comming to be a man, out-growes all childish behaviour: so the Child of God, *1 Cor.* 13. 11.

Secondly, by growing in all graces, as a child in all parts, or a tree in all the branches: as 1. In knowledge: As a child being ignorant of all things, grows first to a confused understanding of things, and then to more distinct: So the Child of God, utterly ignorant of the things of God, comes first to a generall understanding of them, and afterward to a more distinct: as the blinde man, *Mark.* 8. 22. having his eyes opened first, saw men walke like trees, and afterward, like themselves: so the Believer, first sees the things of God confusedly, but after comes to be more expert in the Word of righteousness, more resolved in points of doctrine, more perswaded and sealed in sound judgement, and able to walk by distinct and particular direction.

Faith.

2. *In faith*, Rom. 1. 17. Righteousnesse is revealed from faith to faith; that which was a graine of Mustard-seed, riseth to a talnesse and fulnesse. It growes up from present things, to future, *Psal.* 23. ult. ascends from the meanes, to the promise: growes to affiance in Christ, as well without meanes as with them; yea, against meanes, *Rom.* 4. 18. wherein *Abraham* was a father of many beleeving children. *Iob* can trust, when God is killing him: as our Lord called God *his God*, when he felt himselfe forsaken.

Love.

3. *In love*, both of God, and men: As for God the more sinne are found out and forgiven, the more love abounds. Many sinnes were forgiven her, therefore she loved much, *Luk.* 7. 47. The weake love of the Disciples before Christs death, afterward proved strong, that they who fled from him, could dye with him. A little sparke of this divine love, growes to a great flame, and much water cannot quench it, nor floods drowne it; it is stronger than death, *Cant.* 8. 6, 7. It growes to great diligence in his service, to great hatred of what he hates, and great liberality for his sake. Again love of men growes in a good heart, and aboundeth more and more, *2 Thess.* 1. 3. It growes from loving of friends, to loving of enemies; from covering one or two offences, to cover a multitude of sinnes; from forgiving small offences, to forgive great offences, upon repentance; and that not seven times, but seventy times seven times. It growes from loving their bodiet, to loving their soules most dearly; and from compassion to the body, to mercy toward the soule, in helping it out of sinne. Yea, it growes

Rom. 12. 21.
Patience.

to overcome evil with goodnesse.

4. *In patience*: A child at first can beare but a little burthen, so the Child of God: but as he growes stronger, he beares more. He growes to endure great losses, and yet give glory to God, as *Job*: to beare great and long tentations, waiting a good issue; to suffer not onely small wrongs but the greatest that evil men can inflict, without the least revenge: to endure not onely words, and scornes, and threats, and small losses, but all kindes of persecution for the Truths sake, *Mat.* 5. 15. It walkes from strength to strength, *Psal.* 84. 7. and growes at last not to thinke much of the fiery tryall, *1 Pet.* 4. 12.

Obedience.

5. *In obedience*: First, in negative Commandements. It growes in the reformation of former lusts, to account the honey-sweet pleasures of sinne, as bitter as gall. From the hatred of some sins, it growes, not to retaine the love of any sin, but avoyds all that it knowes to be sin. It growes yet further, from avoyding evil, to avoyd the very appearance of evil, and the occasions. It growes in the victories against daily sins, and subdues them, as *Israel* the *Canaanites*, one after another: yea and destroyes the body of sin, *Rom.* 6. 5. Nay, it growes from dying to sin, to rise out of the grave of sin, and stand up from the dead, *Ephes.* 5. 14. Secondly, in Affirmative Commandements: A good heart growes to have respect to all the Commandements, *Psal.* 119. 6. From a small measure, to a fulnesse of good workes, *Act.* 9. 36. From serving *Mammon*, to the serving of God: and now doing Gods work first, then the owne, *Matth.* 6. 33. To douprightly, not in the land of uprightness onely, *Esa.* 26. 10. But as *Lot* even in *Sodom*, in the Land of wickednesse, in discouragements, and losses. It growes from well-doing, to continuance in well-doing, and so seeketh glory, *Rom.* 2. 7. yea, to a resolution not to depart from any thing that the LORD shall command all the dayes of his life, *Deut.* 4. 8, 9. Lastly, it growes from weakenesse and unskilfulnesse, to dexterity and readinesse in the practise of all duties and vertues, to the Masters best advantage: as one expert in the trade of godlynesse.

Heavenly-
mindednesse
fix signes
of it.

6. *In heavenly-mindednesse*: many waies. First a good heart growes daily more sundred and divorced from the world: from eager affecting and pursuing, to neglect and contemne the things of it; now can buy, as not possessing, and use the world, as not using it, *1 Cor.* 7. 30. And it growes

to

to seek first the Kingdome of God, and then other things: yea, from desires of the world, to desire deliverance from it. Secondly, it grows from seeking honour among men, to seek the honour from above, *Job. 5. 44.* and to love the praise of God, more than of men, chap. 12. 43. Thirdly, from speaking of things below, to speake of things above, 1 *Job. 4. 5.* Now according to the abundance of a new heart, they speake with new tongues, in a new language of heavenly Canaan: as Christ, after his resurrection, *spake of things belonging to the Kingdome of God, Act. 1. 3.* Fourthly, from earthly wisdom, to heavenly: he was wise in his trade, or in a good bargain; now he grows wise in the matters of God and his Religion; a wise Merchant, who will purchase the best commodity: He grows also in wisdom, to discern the season of grace, and day of salvation. Fifthly, from seeking Gods favour, to seek his presence: *Psal. 27. 8. My heart said, I will seeke thy face.* It is now of the generation of them that seeke the face of God, *Psal. 24. 6.* Lastly, from seeking his presence in grace, to seek his presence in glory: desiring, preparing, and praying for the appearance of Christ: *The Bride saith, Come:* and the title of Believers is, *They love the appearing of Christ.*

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Rev. 22. 17.

2 Tim. 4. 9.

Onely a good heart the groweth.

Thus is a good heart never weary of increasing the stock of grace, no more than worldlings of gathering wealth: and is carefull to grow from knowledge to affection; from affection, to action; from action, to profession; from profession, to zeale; and in all is still heavenly covetous.

An evill heart may make a little shew, but growes not, like a body in an *Atrophy*, feeds and eates, but prospers not, is in a consumption still. For. 1. it is unsettled and ungrounded, not rooted or stablished in the faith; but as children, carried away with every toy, so these, with every wave, or winde of doctrine: any seducer, or libertine teacher may take away his Crowne: A very easie thing, to make him esteeme the Doctrine of godlinesse, and the practice of it, but singularity and precisenesse; and make him stagger betweene Popery, and true Religion; yea, to possesse him with a wicked opinion and conceit, that Popery is better. 2. As a good heart to grow, grows in the powerfull use of the meanes of salvation; knowing, that he who must retaine strength, must eate daily; so the evill heart neglects the meanes of grace and growth. A good heart, the more it growes, the more it is humble; but this growes proud of what he knowes, and is soon at a stand, not needing more: Whence else are such speeches as these, *What need all this Preaching, so many Sermons, so much knowledge?* From pride, it growes to idleness in the use of good meanes, and shall assoon grow rich in grace, as an idle fellow that casts up his Calling, and makes every day holy-day, shall grow rich in the world.

3. It growes downward, and goes backward: it easily slides back from degrees of grace it had received, and from such practices it had begun and entred on: first, because it professed without sinceritie, for bad and by-ends; secondly, because all his motions were not from the Spirit, but vanishing from the flesh; his righteousness (as the morning dew) soon drawn up; his resolution, but starts and fits, and in good moods: thirdly, because of the love of ease, of the world, of the favour of men, and lothnesse to be at so much paines, or less, as the power of Religion calls for: any of these makes them soon cast up all, as *Demas*, and setting hand to the Plough, soon to looke back. How many (by examination) may finde they are far worse, *Luk. 9. 26.* than many yeares since? lesse heavenly-minded, seldomer in prayer, or reading, lesse watchfull against sinne, lesse mindfull of redeeming their time, more worldly, scandalous, unprofitable? If ever any thing had been found in this heart, it would have been sweeter to them, than to have gone from it so carelessly. Oh, repent, and doe the first works, and let thy workes be more at last.

Revel 2. 5.
Verl. 19.

Beware of this
ordinary fruit
of Apostasie.

4. An evil heart growes now apace, and to a kind of fullnesse and perfection: namely, to be as full of unrighteousnesse as the Gentiles, Rom. 1. 19. as full of wicked lusts, as that poore man was full of Leprosie, that came to Christ, Luk. 5. 12. As the good heart grows in all kindes of graces, so this, in all kindes of wickednesse: for an evil heart cannot but grow from evill to worse. Especially it grows full of guile and deceit, as, *Elymas, full of subtiltie, and mischiefes*, Act. 13. 10. thus Satan filled *Ananias* his heart with hypocrisie: a shew without, but nothing else within. So also it grows full of malice and wrath, in hearing the Word come against his sins: *Ad. 19. 28. the Ephesians against Paul, were full of wrath and rage*: whereas a good heart will say, *Let the righteous smite me, it shall be a benefit*, Psal. 141. 4. Lastly, it grows full of envie and indignation, that any should grow neerer it, and full of nips and scornes against godly Preachers. Have these the markes of the Spirit in spiritual growth, that cannot abide the growth of grace in any other: or rather the brand of that wicked spirit, who lyes in waite till the woman be delivered, to kill her childe, Rev. 12. 4?

SECTION X.

Markes of a
good heart,
in respect of
Gods Ordina-
nces

A Good and honest heart lookes to the Ordinances of God, and so hath many excellent qualities. In two generall respects: 1. in respect of Christian Religion it selfe. 2. In respect of the meanes, by which it is upheld: and these are three: 1. The Word and Sacrament. 2. The Sabbaths and Assemblies. 3. The Pastors and Ministers.

Ephes. 4. 4. 5.

1. For Christian Religion it selfe: because it knowes there is but one hope of happinesse, and one way to attaine that hope; and as there is but one God, so but one faith, and one true Religion, by which it can truly know God, and rightly worship that God it rightly knowes, and so in the way of his worship come to communion with him: therefore it is very carefull to make choyce of the true Christian Religion; & therefore takes not a Religion hand over head, but examineth it in all the four Causes, and in the Effects.

1. It chuseth
true Religion;
in the true
1. Causes.
2 Effects.
Efficient.

1. The Efficient, or Author: it knowes, true Religion is not the constitution of any earthly power, nor the birth and issue of Parents to posterity; but is the daughter of God, seeing he only can make known his own will, he only can prescribe his own worship, and command or forbid what is pleasing or displeasing to him: And therefore, if it depend upon him for all that pertaineth to life, much more for all that pertaineth to godlinesse, 2 Pet. 1. 4. It will not take a Religion on the word of any man, any Church, any Councell, or any Pope, nor any Angel, Gal. 1. 8. but on the Word of God onely.

Matter.

2. The Matter of it, being from God must be Divine, contained in the holy Scriptures, by which alone we come to the true knowledge and service of the true God. It will not hold for matters of Religion, unwritten traditions, nor precepts of men, nor constitutions of Fathers, or Churches, nor grounded in the Word. As the Scriptures forbid all addition or detraction from themselves: so a good heart holds them accursed, that for doctrines of God, shall obtrude precepts of men.

Deut. 4. 2.
Pro 30. 6.
Rev. 22. 18.

Forme.

3. The Forme of true Religion, is conformity with Gods revealed will in all things: as the forme of the Tabernacle, was the conformitie with the patterne given to Moses in the Mount, from which he might not depart, no not to a pin. It will not chuse a Religion that lyes out of sight, that patterne that prohibits the use of Scriptures, that holds ignorance the mother of devotion. It will not chuse a Religion that is cleane contrary to the pattern: a Religion that makes more gods than one, that makes every Pope a god, in forgiving sins, making something of nothing, and Lawes directly to binde conscience: that makes more Mediators than one, contrary to the pattern, 1 Tim. 2. 5. even

so

to many as there be Saints in the Popes Calender: yea, every man his own favour, and meritor of eternall life. It will not chuse a Religion that disableth the only Sacrifice and Oblation of Christ, unlesse he be daily offered by greasie priests: nor that which teacheth in the day of trouble to call on the Virgin, Peter, John, all Saints, contrary to *Psal.* 50. 15. nor that which disclaimeth civil obedience, and thrusts down the authoritie of Princes in their own Dominions, against that in *Rom.* 13. 1.

4. In the End: the principall end of true Religion, is Gods glory; the lesse principall the leading of men to true beatitude by the right way, which is Christ. A good heart will not chuse a Religion, which is derogatory to Gods glory, and carries away from Christ: such as the doctrine of justification by works, of humane satisfaction, invocation of Saints, propitiatory sacrifice for the sins of quick and dead, the Popes head-ship of the Church, making laws against the Laws of Christ, &c.

Againe, it will examine the Religion in the Effects: 1. If it magnifie Christ, 5. Effects of the end of the Law and Gospel: 2. If it bring Divine consolation, in life true Religion and death: 3. If it *binde to God* from whom our sins had separated us: 4. If it bring forth obedience to the Morall Law, in both Tables: 5. If it be pure, peace-able, full of good works, *Jam.* 3. 17. A good heart will not chuse a Religion, wherein to be assured of Gods favour, of pardon of sin, of perseverance, is presumption: nor that allows Stew-houses of bawdry, or dispenseth with unlawfull or incestuous marriages, (as the impure Religion of Popery doth) nor that which must be set up, and held up by violence, blood, massacres, lies, equivocations, murdering of Princes, or Gun-powder treasons, (for the Gospel is a doctrine of peace: nor that which is an enemy to good works, as in Popery, a man may be as wicked as the divell can make him, so he be rich to buy pardons.

Thus a good heart is carefull in the choyce of true Religion and holy, as from the holy God, the object of which are holy things, practised by holy men, begun in Paradise, continued by the holy Patriarkes, descibed by holy Pen-men, Moses, the Prophets, and Apostles, and observed in all ages by the Saints to whom it is delivered.

Having thus carefully made choyce of true Religion, a good heart doth Christianly imbrace it:

in regard of { Internall affections,
Externall effects.

The inward affections are three: 1. it firmly beleeves it, and labours still to be more firmly rooted and stablished in the faith, *Col.* 2. 7. The Scribes and Priests themselves confessed, that the doctrine which is from heaven, must be beleaved, *Luk.* 20. 5. 2. It loves it fervently, and hates all false Religion contrary unto it, *Revel.* 2. 12, 15. The Church of Pergamus must not onely keepe the Name of the Lord, but hate the Doctrine of the Nicolaitans, which the Lord hates. David appeales here to the Lord himselfe, *Love I not them that love thee, and hate them that hate thee?* So a good heart will esteeme the enemies of religion, his own enemies. 3. It joyfully imbraceth it, and undividedly cleaves unto it: *Act.* 16. 34. The Jaylor rejoyced, that he and his house beleaved. The wise Merchant went away rejoycing, that he had found the Pearle. 4. And it cleaves with full purpose of heart to the Lord, *Act.* 11. 23. True religion in the heart is inseparable, most invincible. A good heart (with Cyprian) admits no deliberation in divine things, for the substance of religion. Good Joshua will cleave to the LORD, though all the world goe away, *Chap.* 24. 15. and the Disciples will not forsake Christ, though multitudes doe, *Job.* 6. 68, 69.

The outward effects of a good heart toward true religion, are five.

1. It will by all means promote it: Abraham will teach his family, *Gen.* 18. 19. It will further the causes of it: Cornelius calls his family and kindred to heare Peter, *Act.* 10. 24. Paul wisheth all that heare him that day, as himself,

R 2.

2. Outward effects, as
1. Promote it.

2. It Christianly imbraceth it, in
1. Inward affections,
1. Faith.
2. Love.

Psal. 139. 21.

3. Joy.

4. Constancy.

2. Outward effects, as
1. Promote it.

selfe, whole and entire Christians, *Act. 26. 29.* If Scribes, Pharises, hypocrites; if Priests, Papiſts, Jesuites would (as the Devill) compasse Sea and Land to make one Profelitte and seven-fold more the childe of wroth, than themselves, how much more should a good man, will a good heart, for the conversion of his brethren?

2. Professe it.

2. It will professe and maintain it openly, boldly; *David before Kings, Psal. 119. 46.* Paul will professe his hope before *Agrippa, Festus, Felix*, because it makes the conscience good, and that ministreth boldnesse. It will come in the day to Christ, not with *Nicodemus* by night. It will professe with dangers, and losse of sweetest things. For nothing is so sweet to a good heart, as the truth of God, *Paul held not his life so sweet*: and so the Martyrs.

Act. 20. 24.

3. Adorne it.

3. It will study to adorne and beautifie it, in holy life expressing the power of it, and walking according to the rules of it. *Tit. 2. 9.* Servants must so walk, as they may adorne the Gospel: much more Gods servants. A good heart cannot talk of Christ, but live in Christ: cannot with *Judas* professe Christ his Lord, and by looseninge of life deliver him to the scoffer, and buffetings of his enemies. A good heart knows, that true Religion is to be esteemed by the life and conversation: *Pro. 4. 2.* He that walketh uprightly, feareth the Lord. He is truly religious, that keepes himselfe unsupported of the world.

Jam. 1. 27.

4. Suffer for it.

4. It will suffer the extreamest losse, rather than lose his Religion; knowing, that it is given to the Elect, not onely to beleve in Christ, but also to suffer for his sake, *Phil. 1. 29.* For true Religion so fortifies the heart in the fatherly affection of God towards him, in the love of Christ Jesus, in the assured care and providence of God, and the sweet comforts of the holy Ghost, even in the midst of death, as death it selfe is not formidable, but a sweet and easie passage to Jesus Christ, with whom to be, is best of all. This truth is confirmed by a cloud of witnesses, even all the glorious Martyrs that ever suffered in their LORDS quarrell, who for his sake counted their greatest losses, their greatest gaine.

5. Honour the Professors of it.

5. It will honour and embrace all the Professors of Religion: *Psal. 15. 4.* the Citizen of Sion, honours all that fear the Lord: as we see in the great change of the converted Jaylor, toward Paul and Silas, *Act. 16. 31.* A badge of Christ, and Christian Religion is, to love one another: yea, of one translated from death to life, *1 Joh. 3. 14.* It will pray for them, and praise God for their graces. It will encourage them, and help them forward in the good way. It will pittie and relieve their miseries. It knows, the love of God dwells not in him that shuts up his compassion, *1 Joh. 3. 17.*

How an evill heart carryeth it selfe in matter of Religion, in six things.

Joh. 7. 48.

Jam. 2. 1.

This an evill heart cannot doe: 1. It never makes choice of Religion, but takes the Religion he findes, without further examination: never looks whether his Religion come so high as from Heaven, but either superstitiously takes up and continues a Religion from the forefathers, and will not endure light, because they lived in darknesse (as one could not endure libertie, because his father was in prison:) or Atheistically measures the Religion by the length of the Scepter, or by multitudes, authoritie of men that are with it or against it, succession, successe, outward pompe, &c. The Pharises of our time say as those of old, *Doe any of the Rulers beleve in him?* and the most have the faith of God in respect of persons.

2. His Religion bindes him not to God: for it never looked him from his lusts, but suffers pride, worldlinesse, malice, uncleannesse in thoughts, speeches, and actions, hypocrisie, and the like, all unmortified. It pitties some *Agag*, some fat or darling sin, either of nature or custome. It rejoyceth and riseth by the revenue of some sin, and unlawfull profits. It would binde God to it self, not it self to God.

3. It hath no care commonly of his grounds of Religion, and so runs at uncertaine: still is wavering, and scarce knows in what Religion he means to dye:
halts

halts between God and *Baal*, and sees no great difference between true Religion and Popery: The blast of one trumpet would make them as forward Papists, as now they are Protestants.

4. It can pretend Gods glory, and Gods ends, but intend the own ends. *Herod* pretends to come and worship Christ, but intends to kill him. *Jezabel* can make Religion a pretext for her foulest fact of murdering an Innocent: so can Papists finely *in ordine ad Deum*, and to promote the Catholike cause, raise Massacres, &c. 1 Sam. 2. 22. Women professing great sanctitie, by coming to the Temple, polluted themselves with wicked Priests. It were a sin to say so of holy Popish Priests and their pure Nunnes.

5. It will have a Religion for fashion, or shew, but love it nor, promote it nor, no, not in their own families, scarce professe it for present reproach or after-claps: but, zeale and forwardness were madness (as *Festus* said to *Paul*) and to become an hatefull Puritan. They frame not their actions to the rules of Christian Religion, but are loose, unsavory, earthly in all their courses: they will lose nothing for it; Christ shall lose the glory of Heaven for them, and so far they like their Religion; but they will not lose crummes of earth for his sake.

6. An evill heart can make a profession of Religion, and scorn the Professors, revile them as a pack of hypocrites. But our Saviour packs such out of his number, saying, *They that are with us, cannot lightly speake evill of us*, Mark. 9. 39.

SECTION XI.

NOW of the markes of a good heart, in respect of the meanes by which this true Religion is upheld. And first of the Word and Sacraments.

The equitie of carefulnesse in these, stands in these reasons.

1. Because a good heart cannot heare God himselfe speake, nor enjoy such neer and immediate fellowship with him as it desires, it is most glad to enjoy him through the gates of the Word and Sacraments; to heare him speake by his Messenger, to read his letters, and be enriched with such pledges of his love, which therein he includeth to his sonnes and daughters. Thus doth a faithfull Spouse to him absent, whom her soule loveth.

A good heart carefully imbraceeth the Ordinances of God.
4 Reasons.
Cant. 1. 9.

2. Because these Ordinances proceed from the holy Spirit of God, and are meanes appointed for the sanctification of the Elect, a good heart will never hear or read the Scriptures, nor speake of them but with great reverence. It dares not profane the sacred Scripture, using them vainly or wickedly, as in jests, plays, charmes: neither dares it come to the Sacrament without due examination, preparation, instruction, correction, or strength and consolation in the course of Christianitie, 2 Tim. 3. 16.

3. Because the good heart sees his continual need, it is carefull in the continuall use of the meanes of grace. it sees hardnesse of heart still stealing on it. It discernes spirituall weakness, and fainting of soule. It feesles many conflicts of the flesh against the spirit. It is acquainted with the thrusts and temptations of Satan. It sees the health of the soule stand in these refreshings, and the strength of the heart decaying without them, as the body doth without repaire. And therefore it still relieves it selfe by the Word, Sacraments, Prayer, and the like: *Psal. 119. 28. My heart melteth for heaviness, raise me up according to thy Word*, Ver. 92. *Had it not been for thy Word, I had perished in my trouble.*

4. Because it conceives God a Spirit, and his Ordinances spirituall, therefore in performing these, it never contents it self with the outward deed alone, but especially aymes at soundnesse and sinceritie in the manner of doing: *Psal. 119. 80. Let my heart be upright in thy statutes.* All is out of sence, and conscience, not for shame, fashion, custome, law, or vaine ostentation.

It makes great conscience of the Word preached.
3 Reasons.

But now in speciall, for the Word preached: A good heart makes great

- 1 conscience of it, as is great reason : 1. Because it sees the Word preached, onely able to bruite a stony heart ; to tame, melt, and cause to tremble a secure heart, as *Felix* : *Esa* 66. 2. — *that trembleth at my Word*. *Act* 16. 24. The Jaylor came trembling and shivering, as having a strong Ague in his conscience. Also it is of power to open a shut conscience, as *David* by *Nathan*. 2. Because the preaching of the Word reveals the *unsearchable riches of Christ*, *Ephes* 3. 8. and brings into acquaintance with him. This is the hammer, by which Christ standing at the doore of the heart, knocks, and if any open, he comes in, and sups with him : Christ not onely invites him to a feast, but feeds him with his own flesh and blood : and he with Christ ; that is, a fruitfull Hearer of the Word entertaines Christ, calls him (as the Church, *Cant* 4. 16.) to a feast in his Garden, to eat of his pleasant things. Christ is feasted, when he takes the sweet fruits of repentance, faith, mortification, and obedience, wrought by the preaching of the Word. Nay, it makes us of neere kindred with Christ, his father, his mother, his brethren and sisters, *Luk* 8. 21. 3. Because the Word preached brings in the Spirit of God, with his saving graces : being the chariot of the Spirit, by which he rides gloriously into the hearts of Beleevers ; God who can give his Spirit without it, ordinarily doth not. He could have taught *Cornelius*, without *Peters* so tedious a journey : but *Cornelius* must attend *Peters* Ministry, and while *Peter* was yet speaking, the holy Ghost fell on them all, *Act* 10. 44. But see it in speciall saving graces : first, illumination is by preaching, *Act* 8. 31. The Eunuch cannot underst and without an interpreter ; he must joyne himselfe to *Philip*. Secondly, faith comes by hearing, *Rom* 10. 14. and by the foolishnesse of preaching, God will save them that beleeve, *1 Cor* 1. 21. Neither can actuall faith be without some measure of actuall knowledge. Thirdly, the feare of God is wrought by preaching : *Rom* 8. 15. the spirit of feare is wrought by the Ministry of the Law ; shewing sin distinctly, the curse due to it, and our own guiltinesse : And by the Gospell is wrought that childlike feare, by the spirit of adoption by which now we feare to offend God, as before to be offended and revenged on by him. Fourthly, peace of conscience, and a sweet joy in God is wrought, hereby : *Psal* 51. 8. *Let me heare the voyce of gladnesse, that the broken bones may rejoyce*. Lastly, the Word preached brings in, not onely this life of grace but that of glory *Act* 11. 14. Send for *Peter* to *Joppa*, and he shall speak words whereby both thou and thy house shall be saved. And therefore is it called the Word of life and salvation.

Conscionable hearing in five things.

1. It prepares it selfe as a fit casket or storehouse to lay the Word in, conceiving it the most precious jewell, and richest pearle in all the world. *David* hid the Word in his heart, *Psal* 119. 11. 2. In sence of it's owne want, and the worth of the Word, it preserves an appetite and hunger after the preaching of it. As the babe sucks greedily the milke : so it will feed heartily on this Bread of life. It will be at paines for it, as a babe will cry after the brest. It will heare diligently, without omission, intermission, or delay. It will waite at the gates of wisdom, as *Cornelius* for *Peter*, *Act* 10. 33. We are all beere ready to beare whatsoever is commanded thee of God. 3. Because God speaks not to the eare onely, but to the heart, this heart will heare as well as the eare. If God say, *Seeke my face*, the heart will make echo, and answer, *Thy face, Lord, will I seeke*, *Psal* 27. 8. 4. This heart makes the whole man heare and receive the Word : first, the inner man shall delight in the law, *Rom* 7. 22. The judgement shall esteeme it above thousands of gold and silver : the minde shall attend it : the heart shall beleeve it : the memory shall keep and treasure it : the affections shall cleave to it, and the conscience submit to it : secondly, the outward man shall be as conformable. The eare shall heare it with reverence : the mouth shall speake and professe it : the

the hand shall practise it, and the whole man be submitted to the obedience of it: as in sound health, the nourishment is carried to all parts. 5. This heart embraceth the whole Word, saying of all, as the Prophet, *Mic. 2. 7. Is not my Word good to him that walketh uprightly?* First, it loves the Word which revealeth sin, accuseth, and condemneth it; both because it discovers sin, to be repented of, and forsaken; as also because it leads the sinner to Christ, and sets him faster to him. Secondly, it applies the whole Word to it selfe, as well for conviction as consolation. You shall ever see a good heart more smitten with the sharpe threatnings of the Word, than they to whom they belong. Meat that must nourish, must go into the stomacke and bowels: so must the Word, that must profit us, passe thorow our affections, either to humble, or direct, or comfort us.

By this triall, many that bragge of the goodnesse of their hearts, may see themselves far off. For first, an evill heart cares not how far it be estranged from God: As it flies his presence and eye, so his Word also, which passeth sentence on him, and judgeth him afore-hand; desires no acquaintance either with God or his Word. Many say as the people to *Jeremy. The Word of the Lord in thy mouth we will not heare.* The Popish Recusant stops his eare, and will heare no voyce. The Atheist, as he denies God in his heart, so he denies his presence to the meanes: Both of them refuse fellowship with God, barre out the Spirit of God and his saving graces, and wilfully debarre themselves of faith which is dropt into the heart by the eare, and of the life of grace and glory.

An evil heart
faileth five
wayes in
hearing.

I Jer. 6. 17.

Secondly, an evill heart can come to heare, but brings not an *hearing eare*: But it brings, 1. An *heavie eare*, or deafe rather; as many who cast themselves asleepe, who would be ashamed to sleepe, if a man but a little better than themselves should speake unto them. An argument of a sleepey and dull heart: And can we thinke God will open that mans heart, who will not open his owne eare? Or 2. It brings an *itching eare*, that cannot abide wholesome doctrine: Hardly can any Minister please them; he is either too *Legal* in his threats, or too *Evangelicall* in generall promises, or his life too austere, or too remisse. *John* saith, and hath a divell: Christ eates, and is a glutton. Or if the doctrine be quicke and powerfull, then inquire if he be not a Puritan: for if impure wretches once so stile him, then may he be advised better, than to trouble himselfe with such a mans doctrine. Or 3. It brings a *stopped eare*, when in hearing, the heart goeth after lusts, or is stopped with ignorant conceits; as, that no such good is to be gotten in Sermons; or, it were pittie all should be true that the Preacher saith; or, the world was better when was lesse preaching; or, few great men love preaching, or frequent it much; or, it is no great wisdom to be so forward as some, and none are worse than such as runne after Sermons. Cares also, and lusts, and pleasures choke and stop the passage of the Word into mens hearts, that they heare it as a story, or a tale, but are no more moved with it, than if they were stocks and stones: the most dreadfull threats of vengeance prick them not at heart.

2 Tim. 4. 4.

Thirdly, an evill heart can heare sometime with diligence and delight, but will heare to know, not to practise: delights in contemplation, but *hates* *Psal. 50. 17.* reformation; delights in the promises of the Gospel, not in the precepts of the Law; or if it do, yet not in an universall practise, inward, and outward: For it is an unfailing rule, An evill heart cannot delight in the Law of God, *Rom. 7. 21.* touching the inner man. Oh how hard it is to bind the thoughts to conformity with Gods Law! Nay, a loose heart cries out of too much precisenesse.

Fourthly, an evill heart can heare sometimes carefully, but never truly apply. For the promises and comforts of God, it is readiest to apply them to it selfe, which belong not to it: for God feeds the impenitent with judgement: this is the part of such an heart, but it lets that alone. As

for

for rebukes, it heares or abides none: it is loth to be drawne to a Sermon, that rebukes his darling sins, as the people of Israel was to come near the Mount, *Heb. 12. 19.* While it heares, it is filled with wrath and envy, *Luk. 4. 24.* saying *Physitian cure thy selfe: yea, it is ready to burst for anger,* as *Stephens* adversaries, *Act. 7. 54.* And for afterwards, they hate him to the death that rebukes sin in the gate, and abhorre him that speaketh uprightly, *Amos 5. 10.* He is their enemy that tells them the truth: as *Abab* said of *Micaiah*, *I told you be never prophesied good, but evill: and to Eliab, hast thou found me, O mine enemy?* And if Christ himselfe should never so wisely rebuke them, they would lay hands on him, or runne to the Rulers, as *Jeshua* to *Moses*, *Master, forbid them to prophesie.* In one word: An evill heart pretending found love to preaching, is an utter enemy to sound preaching. To whom I say, Is Gods Word an adversary to thee? So is God himselfe. Doth the Word judge and condemne thee? So shall the Lord for ever condemne thee, except thou timely repent. And thou that canst not endure the threatening of judgement, goe on in thy sins, thou shalt endure the judgement, threatened, eternally: stop thine eare against the cryes of Gods Word against thy finnes, this Word shall take hold on thee, and thou shalt cry out for ever against thy finnes and selfe, and thy cry shall not be heard, pittied, nor ended.

Num. 11. 28.

Lastly, an evill heart can heare, but not pray before-hand, and so loseth all the power of the Word, and the blessing which depends on prayer: for *Paul* planteth, *Apollos* watereth, but *God* giveth the increase, *1 Cor. 3. 6.* And *Pauls* preaching was fruitfull to *Lydia*, because the Lord opened her heart, *Act. 16. 14.*

SECTION XII.

THe second meanes, whereby true Religion is maintained, are the *Sabbaths* and *Assemblies*. In respect whereof, a good heart hath many markes and qualities.

A good heart
is very con-
fessionable for
the Sabbath
six Reasons.

1

1. It knowes God hath appointed both a certaine time and place for the publike exercise of Religion: both for the preservation of his worship, which else would speedily run to ruine: as also that the Church might be knowne and discerned, as a City on the top of a mountaine, by the meeting of his people: and that such as forsake it, might justly, and inexcusably be damned, it being so visible and sensible among them. Now this being a moral and perpetual Commandement, written in tables of stone, a good heart dares not bring the guilt of violating it upon it self, by forgetting what God would have us remember, or profaning what he commands to keep holy, or unhallowing the time or place which he hath blessed to holy uses: *Levit. 16. 30.* *Ye shall keep my Sabbaths, and reverence my Sanctuary: I am the Lord.*

2

Mark. 2. 28.

2. It knowes, that the strict keeping of the Sabbath, is a fashioning of us to Gods Image, who did all his worke in the six dayes, and rested the seventh: To the Image of *Adams* holiness in his innocency, who observed the seventh day holy unto God: And to the Image of the second *Adam*, *The Lord of the Sabbath*, who most absolutely kept the Sabbath fulfilling all righteousness. And the good heart, though it cannot attaine this perfection, yet strives to recover this Image.

3

3. It knowes, that as it is the Pale and preservative of Religion, and the heart of the Commandements, (as it is placed betwene the two Tables:) so it is the tryall of Religion. Whence it is usuall in Scripture, to put keeping of the Sabbath, for the whole worship of God; and the Prophets mentioning the decay of all Religion, say, *the Sabbaths are polluted*, *Lam. 1. 7.* & that he that is an ordinary Sabbath-breaker, is a man of no Religion, without God in the world.

The

The Jewes could say, If this man were of God, he would keep the Sabbath, Joh. 9. 16. And enemies and hinderers of sanctifying the Sabbath, are called, *unbelievers* *vagabonds*, and *wicked fellows*, Act. 17. 2, 5.

4. It knowes, that fearefull judgements linger and waite upon the person or people, that negligently or wilfully profane Gods holy Sabbath. Neh. 13. 18. Did not your fathers thus, and our God brought all this plague upon us? Yet ye increase the wrath, in breaking the Sabbath, Ezek. 20. 13. God thinks on such, to pour out indignation upon them. Which is, a fire that cannot be quenched, Jer. 17. ult. The bodily death, for the breach of the Ceremoniall part, did figure the death of the soule, for the breach of the Morall part. See Exod. 31. 14. and 35. 2.

5. It knowes, that God showres down blessings spirituall and temporall, of this life, and a better, on the heads of conscionable observers of the Sabbath: Esa. 56. 2. 5. Blessed is the man that doth this, that keepeth the Sabbath, and pollutes it not: Chap. 58. 13. 14. If thou make the Sabbath a delight, thou shalt delight in the Lord: that is, in the sweetnesse of his Word and Ordinances; thou shalt mount on the high places of the earth: that is, be exalted above all people in true honour; and be fed with the heritage of Jacob: that is, enjoy all the good things of the promised Land of heavenly Canaan. Here are blessings internall, externall, eternall.

6. It knows, that the carefull sanctifying of a Sabbath here, is the beginning of that everlasting Sabbath hereafter, when we shall be gathered unto the Congregation of the first born, written in heaven, and enter into that eternall Rest, of which this is a shadow: which who so begins not here, God hath sworn he shall never enter into his rest.

Hence a good heart, first remembers the Sabbath day to sanctifie it. It will all the week prepare for the Sabbath, and doe all his own work in the six dayes, as God did his, that he may rest on the seventh. It will remoove all things that may hinder the sanctifying of it, either in himselfe, or in his family; that all worldly businesse may be buried for that day, as Jacob buried his Idols, before he went to Beirbel, the House of God. It will remember it is a day of rest from all bodily labour, which necessitie or holinesse command not: for Adam himselfe in innocency could not both keepe the Sabbath, and walke in his vocation. And, that it is a Day of holy rest, not of idlenesse: a Sabbath of the Lord. If God had liked idlenesse, (saith *Albanasius*) he would not have commanded so many things to be done, nor all the parts of his worship to be doubled on the Sabbath, as Num. 28. 9, 10. nor so many duties of it, as the longest day is short enough for them. Therefore every good heart will rest from all his speciall calling, and waite on the generall: Master or servant, young or old, the buyer and seller, Neh. 10. 31. All Carriers and Porters, Jer. 17. 21. Beare no burthen on the Sabbath day: no not the Husband-man in harvest, Exod. 34. 21. Yea, the Prince himselfe is not exempted, but must be among them, Ezek. 46. 9.

Secondly, a good heart will keepe the whole Sabbath day: which is the seventh, in respect of the six following: namely, the first day of the weeke, as the Jewish was the seventh, in respect of the six going before, namely, the last of the weeke. If thou hirest a servant or labourer to worke a day, dost thou not meane a whole day? When God allowes thee six dayes, are they not whole? and is not the seventh so too? When God rested the seventh day, was it not the whole? Therefore a good heart thinkes not, it hath sufficiently kept a Sabbath, to heare Service, or a Sermon, in the forenoone, or after-noone, and all day else doe what he list: No, it will give him the morning, and give him the evening too, Psal. 92. 2. It selfe would not accept of another the labour of one or two houres for a dayes worke, and dares not offer it to God, but will keepe the whole Sabbath, either in

Heb. 4. 3.
5. Properties of a good hart above the Sabbath.
1. It remembers it before.
Gen. 35. 2.

2. Keepeth the whole Sabbath.
1 Cor. 16. 2. 3

Gods

Gods House, or it own, in duties publike, or private: *Jer. 17. 22. They shall doe no work, but sanctifie my Sabbath.*

3. With the whole man.

Thirdly, a good heart will make the whole man keepe the Sabbath. For as man stands of two parts, body, and soule, so the sanctifying of the Sabbath is twofold; inward, and outward; which a godly heart is carefull not to divorce: and therefore, 1. Preserves the outward man from servile works of the calling, but specially from committing sin, which is the most servile worke, and most contrary to the sanctification of the Sabbath: the Lord cannot abide the Sabbaths, when the hands are full of blood, *Esa. 1. 13.* But the Sabbath that he chuseth, is, to loose the bands of wickednesse. 2. It bindes the tongue to holy speeches: If every idle word must be answered for, much more idle speeches on the Sabbath, which is a double sinne. A good heart must not speake his owne words, nor a vaine word, *Esa. 58. 13.* It cannot give reins to the tongue to direct worldly businesse, to make reckonings, to prattle of other mens businesse, to busie it selfe in the world, or worldly affaires, to talk of newes, as the Athenians, or sports and pleasures, nor things lawfull on other daies. A good heart, out of a better store, will speake of better things. 3. It watcheth over the inner man: rests his affections in Sabbath-duties, and maketh it his delight: suffers not his thoughts to rove, *Esa. 58. 13. Thou shalt not thinke thy owne will.* For the Lord requires the whole heart, soule, strength, and minde. *Luk. 10. 27.* In one word: A good heart will care to occupie his minde, mouth, tongue, eare, hand and foot, as God would have them,

4. Will see it kept by others

Fourthly, it will not onely keepe the Sabbath strictly it selfe, but see it kept of all within his power: A Magistrate of a good heart will compell all within the gates of the Citty thereunto, *Jer. 17. 20. Heare, yee Kings, beare no burthens:* that is, suffer not others. A good Magistrate would set no Fats on the Sabbath, nor Racks, by suffering others: nor buy and sell, by suffering others: nor drinke, and sweare, or play away the Sabbath, by suffering others: all whose sinnes become his, by his connivence, *Neh. 13. 15.* A father of a good heart will command and compell all his children, as *Abraham*: He will not suffer them to play and sport when they should be at divine service; but, where he is taught, they shall be; when he prays, they shall; when he heares, they shall; and to him they shall give account of their hearing. A Master of a good heart will see his servant serve his Master in heaven, as he serves him the six dayes: He cannot send him on errands, and trifling businesse, running and riding to serve his owne turne, and leave God unserved; but, as he will not have him neglect his affaires in the six dayes, so not Gods service on the seventh, but keepe him in, to the duties of that Day. *Object.* We cannot keepe in our servants and children that Day. *Answer.* 1. You can finde meanes other dayes to hold them to your owne businesse. 2. If they will have libertie this Day, give it them for all the rest: for *David* would not have a wicked person in his house, *Psal. 101. 4. 5.* but, he that is a servant of God, shall be my servant.

5. Will joyne with the Assemblies in Gods House.

Fifthly, a good heart holds it selfe bound to joyne with the Assemblies of Gods people, to frequent the House of God, and serve and seeke him, to come on that Day to Church, the Schoole of God, to heare and learne his will, and the Market of God, to make provision for the soule for all the weeke following. It dares not forsake the fellowship, as some, *Heb. 10. 25.* It mournes when urgent occasion absenteth it: lookes toward the Temple, hungers, and earnestly desires the fruition of such a blessing, *Psal. 42. 2.* It esteemes one day in Gods House, above a thousand elsewhere, *Psal. 84. 10.* such sweetnesse it tasteth in his Ordinances, Word, and Sacraments. Lastly, being sensible of Gods presence according to the promise, where two or three are gathered together in his Name, it comes not, but first puts off his shooes, because this is holy ground, and lookes to his feet, *Eccles. 4. 17.* that is prepares his affections to come

Mat. 18. 23.
Exod. 3. 5.

come with feare and reverence, with joy and chearfulnesse, heed and watchfulness, faith and holinesse, before that great Presence.

Now an evill heart, first, never prepares for the Sabbath: though it will not be unprovided for a market-day: yea, it can dispatch his business, to set it selfe loose for any lust. The *Jewes* had a preparation to the Sabbath: and *Joseph of Arimathea* came the day before the Sabbath, and begged the body of our Lord, and buried it before the Sabbath, to free himselfe from the action and care of it.

How an evill heart carrieth it selfe to the Sabbath, in 5. things. *Parascawe.*

Secondly, it can defraud the Lord of his Day, or the greatest part of it; and holds it selfe loose after evening exercise, to what it list; as if himselfe would give his servant leave after that time to cast off his service.

Thirdly, it makes no conscience of profaning the Lords Sabbath; many wayes: 1. Doing his owne will, not the Lords; his own worke, not the worke of the Sabbath: selling wares within the shop, and without, running up and downe with them; and other workes of the calling whereas the Commandement is, *Thou shalt doe no manner of worke.* 2. Turning the Lords rest into idleness; as the fruitlesse spending of it both within doores, and abroad in many vaine exercises. 3. Profanely, turning it into the plaine service of the devill, by Ale, gaming, drinking, and accursed ryots, in exercise: heathenish and hellish. Is it a sin to open a shop-window, and none to game, swill, and sweare? Is the Sabbath appoynted to cleanse thy soule from sinne, and darrest thou most foule and moyle thy selfe that day above other? 4. Jangling away the day in company with idle chattering words are ready but of God, and to God: or, if alone, holding profane & unsavory thoughts free enough, to drive out the meditation of God, his Word, and workes. 5. Profaning it in their children or servants, whom they suffer to be vaine and idle, or force them not to Gods service, or (which is worst) force them by commandement, or example, to pollute it: for some Masters and Fathers are like *Pharisees*, who laid the heaviest taskes on the Lords Day, above all the weeke, and then increased the burthens, when *Israel* spake of going to serve the Lord.

Fourthly, an evill heart can easily withdraw it selfe from the Assemblies, as seeing no beauty, no presence of God; without all reverence of the Sanctuary: whereas the *Jewes* might not rarry at home, from the Synagogue; nay, some Fathers say probably, that Christ him selfe came still to the Synagogues, that he might observe the Law, which he came to fulfill. But this wilfull excommunication, (without repentance) goes before casting out of the great Congregation in heaven.

Lastly, it can upbraid others for precise and curious, who are strict keepers of the Sabbath, and cannot goe with their neighbours, drinking and reveling, and using profane pastime. It can object, great, and learned, and rich, and noble, that like not such precisenesse in keeping the Sabbath. But we have God going before us in precept, and his owne example sanctifying the Sabbath. If we follow example, he is most uperring, and above them all in wisdom, nobility, &c.

SECTION XIII.

The third meanes, whereby true Religion is maintained, are *Ministers and Pastors*. In respect of whom, a good heart hath many eminent markes, and excellent qualities: For sundry reasons.

First, it considers aright who they be. Why, who be they?

Ans. 1. They are *spirituall Fathers*, to beget men to God by the preaching of the Gospel: 1 Cor. 4. 15. These Fathers give us a being in Christ, being instruments, by whom, of children of the devill, we are begotten to be new-creatures.

A good heart honoureth Gods Ministers, four reasons.

borne

1 Pet. 2. 2.
Gal. 4. 19.
1. It knowes
who they be.

Mt. 5. 24.
Rev. 1. ult.

2. Whence
they be.

1 King. 9. 6.

1 Cor. 5. 5.

Revel. 2. 1.

3 To what
end they be.

2 Cor. 4. 7.

borne babes in Christ. 2. They are *spirituall mothers*, that travell in birth of us, till Christ be formed in us, sustaining great paines and sorrowes, to bring us forth to Gods Kingdome; Other mothers beare children into a miserable world; these into a happy estate. 3. They are *spirituall nurses*, to feed, preserve and bring forward with much care and tenderneſſe: 1 Theſſ. 2. 7. *gentle, as a nurse cheriſeth her children*. Other nurses are mercenary: but these are nurses to their own children, more affectionate toward them. 4. They are the *spirituall light of the world*, which without them lyes in spirituall black darkneſſe: and *ſtarres*, ſhining to others in the light of doctrine and good example in this life; and in the life to come shall shine as *ſtarres in glory*, Dan. 12. 3. 5. They are *Stewards of Gods Houſe*, Luk. 12. 42. to whom are committed the *keyes of the Kingdome*, to open, and ſhut, Mat. 16. 19. 6. They are *ſaviours of men*, 1 Tim. 4. 16. *Save thy ſelfe and others*. *Object*. Christ onely ſaves us. *Anſ*. True, by merit and efficacy: but none are actually ſaved, to whom this merit is not communicated and applied, namely, by the Ministry.

Secondly, a good heart conſiders whence they be: 1. *Embassadors ſent from God in the ſtead of Christ*, 2 Cor. 5. 20. called hence by a ſpeciall prerogative, *Men of God*; not in the old Teſtament onely, but in the New, 2 Pet. 1. 21. 1 Tim. 6. 11. 2 Tim. 3. 17. 2. Bearing on them an image of Gods authority, commanding in things spirituall, binding Kings in chaynes, forcing the conſcience. Magiſtrates have power to binde and loſe mens bodies: but the Miniſter ſaith, *Tradatur Satanae. Deliver ſuch a one to Satan*, and hath power to binde or loſe the ſoules of men, and what he doth in earth, is ratified in heaven, Matth. 18. 18. 3. Not onely from God, but in their office and Miniſtry are called *co-workers with God*, 1 Cor. 3. 1. God forgives ſin properly, and they are ſaid to remit ſin. God properly ſaveth, and they are ſaid to ſave: God himſelfe communicating his own worke unto them; and ſo farre honouring them, as he not onely calls the Angels their *ſellow-ſervants*, but them by the name of *Angels*.

Thirdly, a good heart conſiders to what they are appointed: 1. In the ſtead of Christ, to ſeek and ſave what is loſt: not the health loſt as Phyſicians, nor wealth loſt, as Lawyers; but the loſt ſoule; namely, by applying the meanes appointed by Christ: Job 33. 14. *To deliver the man, that he go not into the pit*: not by working the meanes, but applying them and pronouncing him abſolved. 2. They are *earthen velleſſes* that carry an heavenly treaſure, to diſpoſe the ſecrets of God, ſet over men by the Lord, and for the Lords buſineſſe; beſeeching, exhorting, correcting, and inſtructing: by whose Miniſtery, as by Gods own arme, men are drawne out of hell, ſin, the world, to turne to God, and beleeye in Jeſus Christ, Eſa. 53. 1. Act. 26. 18. and whereby, being naturally voyd of the Spirit, without faith, and deſtitute of grace, they attain the Spirit, and faith, and other graces: And hence they are called *Miniſters by whom we beleeye*, 1 Cor. 3. 1. and *Miniſters of the Spirit*; righteousneſſe, and grace, 2 Cor. 3. 6, 8, 9. 3. They are faithfull ſhepheards over the ſheepe of Christ: to feed his ſheepe in greene paſtures: to call them backe from their wandring; and to reſreſh them with the waters of conſolation, healing the bruſed and afflicted ſoule, as having a *tongue of the learned*, to ſpeake a word in due ſeaſon, Eſa. 50. 4. 4. They are powerfull interceſſors betweene God and us; to ſpeake from God to men, whom we cannot heare in his owne voyce and live; and to ſpeake from men to God, as Mediators riſing up in the gap, able to lay open their wants, to confeſſe their ſins, to crave pardon for them, to give thanks in their names for mercies, and to offer up all their spirituall ſacrifices to God for them: as Samuel profeſſeth, 1 Sam. 12. 23. *God forbid that I ſhould ſin againſt the Lord; in ceaſing to pray for you: but I will ſtead you the good and the right way*.

Fourthly a good heart conſiders, that all their Word ſhall be fulfilled, & God will

will see to that for his own faithfulness sake: *Esa. 44. 26.* He confirmeth the word of his servants, and performeth the counsell of his messengers; that their work shall not be in vain, nor their word fall to the ground; as of *Samuel*, *1 Sam. 3. 19.* And what is done to them in rejecting or receiving their persons and doctrine, Christ takes as done to himself, *Luk. 10. 16. Exod. 16. 7.*

A good heart considering all these things together, with the necessitie of the Ministry. (for, without vision the people must perish, *Prov. 29. 18.*) 1. Knoweth, reverenceth, and honoureth them as the Ministers of Christ: 1. *Thes. 5. 12.* Know them that labour among you, have them in double honour for their work sake, whom God hath appointed Ministers of reconciliation: give testimony how you honour the Word in them: as *Cornelius* gave reverence to *Peter*, *Act. 10. 24.* 2. It loves, affects, and receives them gladly, more than fathers of the flesh, being fathers of the spirit; they being instruments of generation, these of Regeneration: By them thou art a man, by these a new man, a Christian man: They by a mortall seed begat thee into a wretched world; these by immortall seed, into a happy estate in a better world. How joyfull was *Lydia* to receive *Paul*, *Act. 16. 15.* and the *Jaylor*, *ibid. Phil. 2. 28.* Receive *Epaphroditus* with all gladness, and make much of such. The *Galatians* received *Paul* as an Angell, yea as Christ himself, *Gal. 4. 14.* A good heart will esteeme their feet beautiful; much more their faces. 3. It will seek the Law at his mouth; for he is the Messenger of the Lord of Hosts, *Mal. 2. 7.* and submit it self to the doctrine, *Heb. 13. 17.* Obey them that have the oversight of you: yea, in doctrines of self-deniall, in doctrines unpleasing to flesh and bloud, knowing, it is not they, but the Spirit that speaks in them, *Mat. 10. 20.* and that without their salt, their corruptions would never be seasoned; therefore it concludes with *Naamans* servant, that there cannot be an easier commandement, than to wash and be cleane: and will take warning of judgements, from these Watchmen, *Ezek. 33. 4, 5.* 4. It will every way be helpfull to them, and comfortable.

First, with cheerfull and honourable maintenance: will not stick at trifles, yea deare things will be parted with. The *Galatians* would have pulled out their eyes to doe *Paul* good. It will acknowledge it owes it self and his soule for them, *Philem. 15.* and if it reap spirituall things, it will sow temporall: for the labourer is worthy of his hire. Secondly, with earnest prayers, that God would thrust more of them into his work, and double, yea treble his Spirit on them he hath sent, as *Elisba*, *2 King. 2. 9.* and open to them both a doore of entrance, and utterance, as *Paul* often requireth of his Hearers. *Psal. 132. 9.* Let thy Priests be clothed with righteousness. Thirdly, with comfort in their troubles, even with his own losse, and dammage, and danger. Good *Obadiab*, with the hazard of his own life, provided for the safetie of the Lords Prophets: and with like hazard the *Shunamite* for the Prophet *Elisab.* Fourthly, it will crown their heads, and comfort their hearts by his willing obedience and constancy in the truth: when both shall know they run not in vain, nor their labour shall be lost in the Lord.

Now an evil heart, because it lothes the liquor, it doth also loth the vessel; hates the Word, and the bringer of it. Hence is it, that many cursed *Chams* mock their fathers, till the curse rebound on themselves. The very habit of a Minister is enough to procure scorn and contempt: though in all other things a man be free enough. These scornors say, they reverence Christ, and would not mock him, as the *Jewes* did: but plainly lye: for they mock him in his servants, and so he takes it: and therefore Christ keeps him out of their way, and will have nothing to doe with them. For as he would not come into his own Countrey *Nazareth*, because they rejected and scorned their own Prophets: so doe thou mock the Prophets, Christ comes not into thine heart: seldome doe these scornors return, seldome or never escape the severitie and judgement of God: there is no remedy, when they mock his Messengers, *2 Chron. 36. 16.* Herods as bad as he was, revered *John*, because he was a good man.

2. Hence are those swarmes of haters of Gods Word, who in stead of singular love for their worke sake, swell like Toads with poyson and wrath against

How a good heart receiveth Gods Ministers: in four things.

Rom. 10. 15.

Ephes. 6. 19.

1 Thes. 2. 19.

An evil heart loathing the liquor, hateth the vessel.

Mark. 6. 20.

against their Preachers for their work sake: as *Abab*, I hate *Micajah*, he never prophecye good unto me: so when a powerfull Ministry discovers the filthinesse and hypocrisie of a wicked heart, crosses his corruptions, as a fretting corrosive to his conscience, torments him before the time, suffers him not quietly to enjoy his sin, his *Herodias*, now saith *Abab* to *Elijah*, Hast thou found me, O mine enemy? Now is *Paul* become an enemy, for telling the truth. For sin is so incorporate, and become almost themselves, that a man cannot be an enemy to their sins, but (as they think) to themselves also. Now he pries and watcheth him narrowly, and takes hold of his least infirmities, if so be by casting some shame on the Preacher, he cannot hide his own. Now he deviseth against this *Jeremie*: he is a spy-faul, a troubler of the State, a factious Preacher, or (as *Festus* said of *Paul*,) Too much learning, or singularity, makes him mad, while he speaks words of sobriety and wisdom, *Act. 26. 24, 25*. And this is the double honour wherewith he loads them. Dealing most unthankfully, as *Saul*, who when *David* was playing with his Harp, to ease his distracted mind, cast a speare at him, *1 Sam. 18. 10*. So while the Preacher seeks by playing on the heavenly Harp, to solace and comfort them, and to drive evill spirits and lusts from them, they cast darts, and speares, and arrowes, of reproches and slanders against them: And now the most savory salt, if they can doe withall, must be cast out and trodden under foot.

Jer. 18. 18.

An evil heart
hateth the
Word first,
and then the
Preacher.

3. From this contempt of the Word and Ministers it is, that many will not come to heare the Preacher; as the deafe Adder refuseth to heare the voyce of the Charmer, charme he never so wisely; and so shew themselves not to be of God, *1 Job. 4. 6*. He that is not of God, beareth not us. Some heare seldome, and for shame: businesse of greater importance stayes them: and if they chance on occasion to heare any thing that displeaseth them; Oh then, as *Corab* said to *Moses*, Yee take too much upon you, *Moses* and *Aaron*, *Num. 16. 3*. and are like them that contend with the *Preist*, *Hos. 4. 4*. Wherein the Prophet expresseth the outrage of evill in the *Jewes*. This is their subjection, to resist the holy Ghost.

As for the comfort and maintenance of their Preacher, further than Law forceth, neither conscience, nor shame, nor example, nor perswasion moveth them to maintain the worship of God. But, if they can live of slanderous and scornfull speeches, of hatefull and injurious actions, they will not suffer them to want maintenance. Thus did *Herod* return *John* evill for good, and *Demetrius* to *Paul*. *Object.* Though we heare not some, yet we hear some learned and wise men: and therefore this is not hatred of the Word, *Answer.* 1. A wicked heart will hear and receive doctrines and persons, so long as he is pleased: and so long the divell himself is good: But let him meddle with thine eyes once, or deare sins, now there is nothing but storming and raging, as a divell incarnate. 2. A wicked man may heare a man, because he is learned, yet learne no good from him: And it is hatred of goodnesse, that makes him refuse good Sermons under pretence they be not learned; he meanes not, indeed, that all the learning in the world should make him better.

Object. Oh but we love the Word; and if God himselfe, or Christ would teach us, we should say more: But what are Ministers more than other men?

Answer. 1. He that loveth God, will not be wiser than God, who hath described his owne meanes: but would obey them that have the over-sight of soules. 2. It is false, that thou wouldest obey the Lords immediate voyce, who will not obey this voyce. Did not the Lord speake to *Cain* immediately, to reclaime him from his sin? but, did he repent at the voyce of God himselfe? Did not *Israel* heare Gods owne voyce, in giving the Law, with dread? and yet did they cease to murmur and rebell against him? What was *Judas* and the *Jewes* better for Christs owne voyce? No, no, this is like the *Jewes*.

Math

Mat. 27. 42. Let him come down from the Crosse, and we will beleve in him. Which had he done, they would not have believed: for, did he not rise from the grave, which was more? Luk. 16. 31. If they will not beleve Moses and the Propheets, neither would they beleve, though one should rise from the dead.

Therefore we conclude against all pretences, that an evill heart hates the Word first and principally, and then the Preacher of it.

SECTION XIV.

A Good and honest heart hath many *Markes* in respect of it selfe: as the Scriptures ascribe many properties unto it, without which it cannot be good. 1. Newnesse. 2. Softnesse. 3. Cleannesse. 4. Singlenesse. 5. Fruitfulnesse. 6. Watchfulnesse. Of these in order.

Six markes of a good heart in respect of it selfe.

The first is *newnesse*? A good heart is every where called, a *new heart*, Ezek. 36. 26. *A new heart will I give you, and a new spirit, &c.* so called, 1. Because it hath put off the old malice and corruption: 2. Because there is a renovation in all the faculties: as

Newnesse of heart in foure principall faculties.

1. The *minde* is renewed in knowledge, Col. 3. 10. It is given to this heart to understand the misteries of the Kingdom. Mat. 13. 11. While it was an evill and old heart, it might attaine a naturall knowledge, or an historicall knowledge, or a morall knowledge, generally to discourse of Divine things: but altogether unfruitfull, making him a little the wiser, but never the better. But here is a *new knowledge*, beyond the story or theory, a practick knowledge, and experimentall of the vertue and power of Christs death, Phil. 3. 10. *full of mercy and good fruits*, Jam. 3. 17.

Minde.

2. The renewed conscience is an un-divided companion of a good heart: for, whereas before, the *minde* and *conscience* were defiled, Tit. 1. 15. either senselesse, or raging; now the heart sprinkled from an evill conscience, (Heb. 10. 22.) becomes a pure and good conscience, excuseth and imboldeneth before God, ceaseth all accusation and condemning, is peaceable, tender, waking, and indeavours to keepe the goodnesse of it before God, and all men, *always, and in all things*, Act. 24. 16. Heb. 13. 18.

Conscience

3. The *will* is renewed: It was as heaue as a Beare to the stake, to pray, heare, obey: It was as a slave in fetters, under the bondage of sin and Satan: It ran after lust, as after sports: no sugar so sweete as the pleasures of sin. But now it is carried according to the motion of a good Spirit, after God: It willingly obeyes the Commandement: It hath a *free Spirit*, and now being drawn by God, runs after him, Cant. 1. 3.

Will;

Psal. 51. 12

4. The *affections* are renewed: as in four instances. 1. *Love*. It is a signe of a good heart to love goodnesse: first, the chiefe good, and best of all, God himselfe, whom before he hated deadly: and he loveth God for himself, not for his benefits onely. Secondly, he loveth goodnesse, not onely in the fountain, but in all the streames: He loves the children of God, not for sinister ends, of profit, credit, kindred, but for the Image of God in them: He loves Gods Word, not for knowledge onely, but for direction and reformation. In a word, he loves that most which hath most goodnesse: 2. *Joy* is, not carnall, in base and inferior things, as formerly, but the joy of a good heart feeds it selfe on things most excellent, for kinde and continuance: For kinde; in God himselfe who is his glory, and in the shining of his countenance, Psal. 4. 6, 7. in the sweet taste of his Word, above honey, above pearles, in the purchase of the pearle, it goes away rejoycing: in the prosperitie of the Church, which it preferres before his chiefe joy: in heavenly and spirituall exercises, Col. 3. 3. in the assured hope of resurrection, Psal. 16. 9. and in the expectation of Christs comming, to his eternall redemption. These are things most excellent in kinde to be joyed in, and the wicked enters not into this joy.

1. Love.

2. Joy.

Psal. 137. 6.

3. Feare.

Prov. 28.14.

Then for continuance: a good heart rejoyce b in things of most continuance for the perpetuating of his joy, *Job. 16. 22. Your joy shall none take away from you.*

The third affection, is feare renewed: Before, it feared not God, but, this watchman of the soule being absent, it became a spoyle and prey to the diuel and lusts; But now it feares God, yet not as a slave, but as a childe; not as a Judge, but a Father. And this feare of God begets another feare of sin, and the feare of falling keeps it from falling and finall defection. *Blessed is the man that thus feareth a wayes:* It is a signe of some goodnesse in the heart, worth watching and keeping.

4. Zeale.

The fourth renewed affection, is zeale, and fervency: Before, it was most zealous against zeale, now it is truly zealous, 1. In earnest and affectionate desires after Gods glory, his House, his worship: the zeale of Gods House consumed David, *Psal. 119. 139.* 2. In thorow-hatred of the corruptions of his owne heart, against which he wrestles and cries out, as *Paul, Rom. 7. 24.* Vehement fire soon overmasters drosse and stubble. 3. In contending and warring against the profanenesse and wickednesse of the world and corrupt times: *Paul* earnestly grieved to see men fall from God, *Rom. 9. 2.* and *Lots* righteous soule was vexed daily with the uncleane conversation of the *Sodomites*: and *Christ* mourned for rebellious *Jerusalem*, *Luk. 19. 41.* Which is alwayes joyned with an endeavour by all possible meanes to bring them backe againe, as *Elijah* prayed for *Israel*, *1 King. 18. 37.* *Mat. 18. 12.* 4. In an ardent love and defence of such as feare God, delighting in things and persons that are sincere and most affecting the most grace: *Mat. 12. 48. Psal. 16. 3.*

Thus have I given a tast of the newnesse of a good heart: which is his first propertie.

SECTION XV.

2. Softnesse, in three things.

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2

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Mark 9. 24.

THE second is softnesse: a good heart is soft and sensible. The best heart, indeed hath some hardnesse, but it is sensible of it: for 1. It sees still a burden of sin, and an heaue load of corruption within left: nay, it sees more evill in it selfe, than in all other. Grace within, as a straight line, is the measure of it self and that which is crooked. 2. It sees to bewaile the hardnesse and distemper of it self, with much bitternesse, and sorrow and many complaints. *Esa. 63. 17. O Lord, why hast thou hardened our hearts against thy feare? Ah miserable man that I am, who shall deliver me from this body of death?* These are the common complaints of the godly, how they are toyled with their stownesse of heart to beleeve, with eariblinesse of heart, finding themselves chained to the love of earth, with forwardnesse of heart, when they cannot beare, or beare reprooves, *Prov. 17. 20.* And in all these, they are more severe, because they are more sensible of their own lusts, than any other. 3. It still striveth against this hardnesse, and prays for a soft heart: *Esa. 63. 17. Why hast thou hardened our heart? Oh returne, &c.* And the poore man in the Gospell, I beleeve, Lord, helpe my unbelieve.

Whereas an evill heart goeth on, neither seeing, nor suspecting, nor willing to see the evill of it, till it be growne to the hardnesse of a stone, to which it is compared, *Ezek. 11. 19.* because there is no life, no humour, no aptnesse to softnesse, more than in a stone: And so going on in hardnesse, comes to be Adamantine, which is the hardest and invincible stone, *Zach. 7. 12.*

3. Cleannesse, in 2. things.

The third propertie of a good heart is cleannesse: every good heart is a pure and cleane heart: *Psal. 50. 10. Create in me a cleane heart, O God, Math. 5. 8. Blessed are the pure in heart. Object.* Can any man say his heart is cleane, seeing in many things we sinne all, and it we say we have no sinne or foulnesse, we lie, and our owne clothes will defile us?

Answ.

Answ. The best heart hath much foulness and frailtie: (what a heape of finnes of unsuspected filthinesse lyes within, see *Mark*. 7. 21, 22.) But, first, this is a *beleeving heart*, and so comes to be cleane; both by *imputation* of Christs puritie, apprehended by faith, and by *incoation* of actuall puritie, in part. The former is by the Laver of Christs blood; the latter by the waters of the Spirit of sanctification: The former cleanseth the guilt of sinne; the latter, the filth and corruption of it: Both wayes, faith is said to *purifie the heart*, *Act*. 15. 9. Secondly, this heart, when it doth soule it selfe by sinne, 1. purposeth and resolveth not to defile it selfe, but sinnes against his purpose: 2. lyeth not moyling it selfe still, but is troubled and struck, as *David* for numbring the people, and *Peter* for denying his Master: 3. that speedy recourse to the Laver of Christs blood, renewing his faith, and to the teares of godly sorrow, renewing his repentance; and so returnes to his cleanness.

But an evill heart is an uncleane heart, because *unbeleeving*, departing from the living God, *Heb*. 3. 12. It can desire, yea purpose sinne, as *Abraham*: Can commit it habitually, hungrily, greedily: Can rejoyce in sin and foulness, and sometimes glory in it: And so is held under, and never riseth from under uncleanness.

The fourth propertie of a good heart, is *singleness*, or *sincerity*: which is known thus. 1. It is plain, simple, open, not craftie to contrive or conceale sin, not cunning in the methods of sin, but *simple concerning evill*, *Rom*. 16. 19. It is good seeing we must sin, yet to bungle in sin, not as traded and expert in it. Of all vertues, Satan would beguile us of this simplicitie in Christ, *2 Cor*. 11. 3. The world also scorneth it as sillinesse, and sheepishnesse, to be so simple as to stick onely to the revealed will of God.

4. Singleness in 1. things.
1. It is plaine.

A wicked heart can be witty to plot and devise, to excuse and defend his sin. The hastic furious man, told of his cursing, swearing, blaspheming, will tell you it is his nature, he is of a cholerick constitution, every man hath his fault, I cannot mend it. Here he hath devised a strong argument to strengthen his grossest corruption. But beat him out of his plea, tell him he must resist corrupt nature; and, where grace is, there would be no such outrageous behaviour; Oh then he tels you he was provoked and urged, or, it would have angered a Saint, or made an Angell sweare, to be so provoked; or else, we cannot be Saints, or so strict, &c.

Tell a drunkard of his swinish sin, how disguised and scornfull he made himself to very boyes; Oh it is his infirmitie too, his braine is weake, or he was in company, and urged by company, or customers whom he must respect, he cannot doe withall: and presse him hard by Gods Word, his last answer will be with the Vine in *Josbams* Parable, I cannot leave my wine, nor my good liquor: leave my drink, leave to live.

2. A sincere heart is a whole heart: *Love th: Lord with all thy heart*: not double, nor divided: the Lord abides not an heart, and an heart, but rejects *double-minded men*, *Jam*. 4. 8. A manifest note hereof is, to frame it selfe to the whole Word of God, as knowing, not onely that God is a Sovereigne Commander as well in one thing as another, but that there is no part of his Word, which is not worthy both to be known, and brought into use: all the *Commandements*, for direction of the whole man; all the *threats*, for humiliation: all the *pretious promises*, for incitation and consolation; all *examples* of vertue, for imitation; of vices, for caution and prevention; of punishments, for terrour. Thus shall a good heart hold the whole Word, not onely to teach and reprove others, but it selfe; and as a Lanthorne, the light of which directs others, but himselfe most, and that for every step.

2. Whole? *Deut*. 5. 6.

3. Secretly religious.

3. A sincere heart is secretly religious; cares not for seeming, but being; not for talking, but doing; but rather be good, than seem so; had rather have grace, than an empty shew of it; and desires the power of godliness, rather than the form. It will be inwardly cleane: for a Pharisee can wash the outside, Mat. 23. and a flutish Christian, like a flutish maide, can sweep the floore, but leave many dusty and nasty corners unwipt, unlookt to. Pilate can wash his hands, not his heart. A Pharisee can pray in the Temple: an hypocrite, if he can stumble into a Church: but the good heart, in his chamber, in his cloister. An evil heart can be sorry for external notorious foule sins; as murder, shedding of innocent blood, as Saul, Ahab, Judas; but, when was he heard confessing his mother-sin in which he was born, as David; or saying, *Who knoweth his secret sins?* as a good heart will. An evil heart may forbear or abstain from some outward act of evil, and dares not venture on it; but inwardly cannot hate that evil, much lesse abhorre it, as he is commanded, Rom. 12. 9. whereas to a good heart, the sins which he most loved once, he now most hates, as the stomach most lothes the meat it once surfeted on.

Psal. 51. 5.
Psal. 19. 12.

4. Though alone.

4. A sincere heart will be religious, though alone, as *Jesbus*, chap. 24. 15. *Mary*, if she cannot get *Martba*, will sit down alone at Christs feet. It will be good in a bad age, and shine as a light in the middest of a creeked generation: so *Lot*, *Elijah*. A good note of soundnesse at heart is, to abide uncorrupt in times of generall corruption. The light of grace, where sincere, is like a Lampe shining brightest in the darkeest room; and as fire, hottest in the coldest and sharpest weather. *Heb. 11. 7.* the commendation of *Noah* is, that he was most carefull of himself, and for an Ark, in the most careless age. But an evil heart looks and stays for company, for rulers, rich men, &c.

5. Often tryeth it selfe.

5. A sincere heart willingly examines it self, and yeelds it self to be examined: Often sets it self before God and his Judgement-seat, is contentedly judged by the Word: Holds it a benefit to be smitten by the righteous: Can abide to be gaged, to have his conscience rub'd and ransackt, *Master, is it I; is it I, master?* Search me, O God, and know my heart; try me, and know my thoughts. But an evil heart hath some hand or foot not cut off; some eye, for which it falls out both with the Minister and his own conscience. It runs from God, as *Adam*, from his Word and tryall, and trembles with *Felix*, at the mention of Judgement: but refusing ordinary tryall, shall be prest to death inevitably.

Mat. 26. 12.
Psal. 139. 23.

3. Motives to sinceritie;

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Oh labour for this sinceritie of heart: consider, 1. the whole life of a Christian is a continuall Paschever, and the whole feast must be kept with the unleavened bread of sinceritie, 1 Cor. 5. 8. 2. If servants of men must serve with singleness of heart, Ephes. 6. 5. much more must Gods. 3. This onely is the heart which God takes pleasure in, 1 Chron. 29. 17. this ground is his pleasant walk. Thus of the fourth.

5. Propertie of a good heart is fruitfulness.

The fifth propertie of a good heart is fruitfulness: It is the Christians Treasury or store-house, producing good things, Math. 12. 35. fruitfull in divine and heavenly meditations; as *David* in the Word and workes of God, and his owne workes: in fervent and effectuell prayers, being the Temple of the Spirit: in savory and gracious speeches, tending to edification, Ephes. 5. 4. *The lips of the just feed many*: also in charitable and helpfull duties toward his brethren to shew workes of mercy, and strengthen the weake-hearted, as *Zachew* and *Peter*. But an evill heart is barren, and as fruitlesse as filthy; his imaginations are onely evill continually; God knoweth their thoughts to be vaine, 1 Cor. 3. 20. their speeches unfavory, as out of a sinke within, unjust, unfaithfull; golden promises, leaden performances: their actions and fruits like the trees, most wicked, at the best, vaine or worldly: Truly said *Salomon*, Prov. 10. 20. *The heart of the wicked is little worth*; and as worthlesse are his speeches and actions; the most of them wicked, the best, vaine and frivolous.

Labour

Labour therefore for such an heart as acknowledgeth the seed-time and season, and in this season is diligent in sowing and dispersing: seeing the surest way to keepe seed, is to sowe it, not to save it at home: and such as is fruitfull in every season, as ground receiving blessing of the Lord.

The sixth property of a good heart, is watchfulness: extended many wayes. ^{6. Propertie, watchfulness:}
 1. It watcheth it selfe most carefully, *Pro. 4. 23. Keepe thy heart with all diligence.* ^{1. Watcheth it self narrowly.} because as he keepes his soule, he keepes his life, chap. 19. 16. While others watch, that nothing issue out into words and actions, to disgrace them, this will watch to let and leave nothing within.

2. It watcheth against sinne, both before, and in, and afterward.
 Before sinne: to avoyd occasions, appearances, and beginnings of sinne: ^{2. Against all sin, before, in the sin, and after it.} as Joseph shunned not onely the act of uncleannesse with his Mistresse, but her company, *Gen. 39. 10. Mat. 26. 42. Watch and pray, lest yee enter in to temptation:* the first entrance is pernicious. Eve should not have been led by the Serpent to looke on the forbidden fruit, if she would not lust and taste it. David would have his eyes turned away from vanity, as well as his heart, *Psal. 119. 37. and Salomon counselleth, not to go neere the doore of the Harlot, Pro. 5. 8.* For as a bird keeping aloft, is free and safe, but cannot come neere the snare without danger: so here: The good heart cannot give it selfe leave to run into infectious places, knowing the inclination of nature to be taken. How carefull are they that have Gunpowder in their houses, that no fire or candle come neare it? yet our nature is as Gunpowder to the sparke of temptation. 2. It will preserve his watch in occasions of sinning: *Gen. 39. 6. Joseph was faithfull, when no account was taken.* No difficulty for him to be true, that was never trusted: to be sober, where is no drinke: or for a woman to be chaste, whom none lookes after. But, to withstand evill, when it is offered, urged, forced upon him, this is strength, this is Religion. If any sinne assault the good heart more strongly, he flies to the antidote, as we for our heart against poyson, because the life is shut up in it. 3. It will watch against sinne, though good men do it: will not be drawne to sinne for any mans pleasure, but reprove them rather, *Ephes. 5. 10. as Paul reproveth Peter himselfe for the dissimulation, Gal. 2. 14.* 4. It will doe no evill, though the greatest good might come of it, *Rom. 3. 8. because it knowes, no sinne is eligible: and not events, but causes can make a thing good.*

In sin, the good heart watcheth in part: is not on a frownd or dead sleep, but, as of children we say, Their hearts are asleepe, though their eyes be half open: so on the contrary, Gods children have their eyes asleepe, but their heart waketh, *Cant. 5. 2. their is no full purpose, consent, or will.*

After sinne, it watcheth both to rise by repentance, as Davids heart smote him for numbering the people; and to avoyd the like snares for time to come, lest it become a slave againe.

3. It watcheth his graces: first to keepe them, as one that must give account of his talents. As the Jaylor lockes up the prisoner, lookes the doores both to keepe be fast, and hath an eye to the windowes, that nothing be let in, to let him perfect, and exercise them, ^{3. His graces both to keepe and exercise them,} So here: *Job 31. 1. Secondly, to perfect them, and increase the best gifts,* as one most covetous to adde to his stocke. It never hath grace enough, carefully watcheth all opportunities to do himselfe good, sets out with the first in his race of Christianity, and strives to keepe before. Thirdly, to exercise them in all opportunities of well-doing: *it seeketh good, Amos 5. 14. to further his reckoning, and will doe within his calling, whatsoever evill may follow on it; and is carefull in the matter of doing good, of due circumstances, called, (Rom. 16. 19) wisdom to do well.*

4. It watcheth his whole conversation, both alone, and with others: and frames his life so, as it be led soberly, and honestly, without scandal, ^{4. His whole conversation, both alone, and} *1 Cor. 10. 32. justly, without deceit or guile; 1 Thess. 4. 16. peaceably, without*

out strife, so farre as is possible, Rom. 12. 18. Heb. 12. 14. humbly, without pride or swelling, Col. 3. 12. boldly in good causes, resolving not to give Gods cause away to wicked men, nor basely for private ends stoop to honour ungodly persons, which makes them scorne him and his Religion the more: Never praise the wicked, but contemne their dispraises and scornes. His words may passe as a vain blatt against a godly man, when his heart is afraid of him, his conscience admires him.

With others.

With others: he watcheth his communication, to season his speech with the salt of grace, for edification, to *refraine his tongue* from scandalous, hurtfull, and finfull speech. *Psal. 34. 13.* and hold it to true and acceptable; knowing that *he who keepeth his mouth, keepeth his soule*, Pro. 22. 23. upholding good speech, and by it good men, and good things.

So also for his company: 1. A good heart watcheth to avoyd needlesse society with evill men: *Prov. 23. 20.* If they be scornere, and will not be corrected it will shunne them, lest it be corrupted: as a man that meanes to keepe his clothes cleane, will avoyd Colliers and Chimney-sweepers; It knows, evill company is as an infectious ayre, and will carrie himselfe to such as to plague persons, pittie them, pray for them, relieve them, supply them with food and Physick to preserve their life, but will not come among them, because of infection. 2. It watcheth in all company to receive all good offered, and offer all that will be received; never to consent to any evill, but be an example of the Religion he professeth, 1 *Theff. 1. 7.*

5. It watcheth the comming of Christ.

Luk. 12. 45. w
Rev. 22. 20.

5. It watcheth for the comming of Christ, 2 *Pet. 3. 12.* and therefore finisheth the worke in hand, remembring his account, the misery of the neglect, and shutting out of such as forget their latter end: Whereas an evill heart puts off the Day of the Lord: the evill servant saith, *My Master de ferres his comming*, and dares not say from his heart, *Come, Lord Jesus, come quickly.*

SECTION XVI.

A good heart provoketh it selfe to good duties.

Reas. 4.

MArkes of a good heart in respect of good duties. It considereth, first, that it is Gods new workmanship created to good worke, *Ephes. 2. 10.* and that Christs redeemed ones are a peculiar people, *zealous of good workes*, *Tit. 2. 14.* that it is a note of a Disciple of Christ to bring forth good fruits, *Joh. 15. 8.* and without them it cannot be a good tree, nor can have his calling, adoption, or ingrafting into Christ sealed up unto him. Secondly, that it is to the praise and glory of God, to be filled with the fruits of righteousness, *Phil. 1. 11.* Thirdly, that it becomes the Gospell, and adorne it, to shine as lights in the midst of a crooked generation, *Phil. 2. 15.* And, that the practice of obedience is the most seemely and best garment of a Christian: therefore (1 *Tim. 2. 20.*) even women professing the feare of God, must apparell themselves with good workes. Fourthly, that according to our seed-time, shall be our Harvest, and according to the proportion of the fruits of grace, shall be the fruition of glory: He that gaines five or ten talents, shall rule so many Cities.

It careth to doe them well in seven circumstances
1. Wisely,

Therefore it is most carefull and diligent in good duties; and, not only to doe them, but to doe them well; in these seven circumstances.

1. Wisely: observing these Rules of wisdome in doing good. First, he makes the tree good, or else it yeelds no good fruit. He lookes to his faith, and justification thereby: that they be fruits of faith, without which they are sinne, and cannot please God, *Heb. 11. 6.* To doe the workes of God, a man must first beleve in him whom God hath sent, *Joh. 6. 28, 29.* Secondly, he will not doe them without light and direction, knowing the light necessary, as for

for naturall and civill actions, so for divine also: The Word is the light and lanthorne, and all actions of Christian obedience is but the holding forth of the Word: without which, he shall heare that exhortation, *Who required these things at your hands?* Thirdly, knowing that all duties done too late, are hopelesse and fruitlesse, it will wisely know the season of doing good, it will walke while day is, worke in Summer, sowe in seed-time, apprehend meanes offered, and good opportunities. It will seeke God while he may be found, and enter with the wise Virgins, while the dore is open, and provide oyle in time, The grace of a good action is the seasonableness of it. God himselfe for our example, hath an appointed time, that is, a fit season for all his worke, Eccles. 3. 1. Fourthly, knowing that a bad end spoyleth the best action, it doth not things to be seen of men, but for the glory of God, and the honour of his Gospell: for the reedification of his faith, obedience, thankfulness: for the edification of his brethren, and provoking of others to love and good workes, Heb. 10. 24. Fifthly, knowing the difficulty of good things, it armeth and prepareth it selfe against difficulties, as the heat of persecution, discouragement of Superiours, coldnesse of times, scornes of men, &c. It fore-casteth the cost and charge, the losse and danger, and accounts not his life deare, so he may finish his course with joy.

Phil. 2. 16.
Ela. 1. 12.

τὰ κατὰ
καρδίαν

2. A good heart doth good duties humbly: first, with repentance; without which all are rejected; Act. 26. 20. Paul taught repentance, and turning to God, and then to doe workes worthy amendment of life. Secondly, it can accomplish nothing as it would, but supplies the defect of the action with abundance of affection: Psal. 119. 5. *Ob that my wayes were directed to keepe thy statutes,* It pleaseth it selfe in nothing; It rejoyceth not in any performance: but craveth Gods gracious acceptance. Thirdly, it dreames not of any perfection it hath attained, but sets perfection before it, and runnes toward it, Phil. 3. 13. but with daily sence, and strife against imperfection. It complains of his best actions, is ashamed of his wants in them, and is never quiet, till it get a cover for them. It cries with David, *O enter not into judgement with thy servant, O Lord.* It renders them all in the perfect merit of Christs obedience, without which, all our righteousness is as a filthy clout. Psal. 143. 2.

2. Humbly.

3. A good heart doth good duties heartily, or cheerfully, Exod. 25. 2. All the obedience of a good heart is from the heart. Rom. 6. 17. *Iee have obeyed from the heart* the form of doctrine delivered. It cannot content it selfe in doing a good worke, out of this good manner of doing: first, because it knows, the beginning of acceptable obedience must be the heart, which must quicken all our duties, or else they are dead: secondly, if servants must doe to their Masters every thing heartily, much more the servants of God to their Master in heaven: Thirdly, the Lord observes, which is eye-service, and which is heart-service: he rejects compulsed worship, and accepts onely free-will offerings, and complains if any piece of the heart be wanting, as in many Kings of Israel. Col. 3. 23.

3. Heartily.

4. A good heart doth good duties abundantly: an heart purged by Christ, bringeth forth more fruit, Joh. 15. 2, for herein is the Father glorified, vers. 8. 1 Cor. 15. 58. *abounding in the worke of the Lord.* To this it strives, for these reasons. First, because it is ready prest, and forward to good, and kept in a preparednesse for every good worke, it growes full of goodness, both in gracious incitations, and gracious actions. Secondly, it not onely takes, but seekes occasions of doing good, and so growes rich in good workes. Thirdly, the more it doth, the more easie they be, and so come off quicker; He that doth them quicke, riseth apace. Fourthly, it is as busie, and as glad to set forward Gods glory, in and by others, as by himselfe, and so in all companies and occasions makes himselfe a gainer.

4. Abundantly.

5. A good heart doth good duties *universally*: first, it divorceth not the two Tables, but aymeth at the service of God in holinesse and righteousness: Secondly, it will *fulfill all righteousnesses*, as taught by the doctrine of grace, which calls on us for all duties of pietie, righteousness, and sobrietie, *Tit. 2. 12.* The love of God produceth workes of pietie, which are sacrifices of praises and prayer, the calves of the lips, morning and evening, and on all occasions. And because sacrifice is abominable, without judgement and justice, *Prov. 21. 3.* it is carefull to give every man his right, and will serve God in serving man. And because mercy from God, and mercy to man are joynted together, it delights in all occasions of mercy; the workes whereof are so many *odours of a sweet smell*, *Phil. 4. 18.* Thirdly, it attends to all duties, both of the generall calling, and speciall; is carefull that one dutie destroy not, but set forward another; and is still in the exercise of *whatsoever is best, just, of any praise or vertue.* A good heart, like a good servant, will doe whatsoever his Lord saith; as Mary to the servants, *Whatsoever he saith, doe it.* As a man that is to plant an Orchard, will be sure to get of every good fruit some: so a good heart will not know any fruits to be good, but will carry some of it. Particulars were infinite; for workes spirituall, and corporall; duties to them within, and duties to them without; workes of justice, and workes of mercy; in giving, and in forgiving; of incitation to good, and hindering of evill.

6. Constantly. 6. A good heart doth good duties *constantly*: for first, grace knits the heart to God, that is may stick to his service, not looking back: Secondly, the writing of Gods finger, that is, the Law is never blotted out, his workmanship never defaced: and so what it is once by grace, as it desires ever to be, so it remaines: Thirdly, it sees Christ before it, *finishing his worke*, *Job. 4. 34.* and so it is his meat and drinke also to finish his work: Fourthly, it will not give up, or cease to doe well, for any crosses, *Job. 2. 3.* *In all this Job sinned not*: the love of God and goodnesse in that heart is like a raging fire, and much water cannot quench it: Fifthly, it is loth, after the suffering of many things, to loose the Crowne promised onely to perseverance, *Rev. 2. 10.* *Be thou faithfull unto death; and I will give thee a Crowne of life.*

7. Watchfully 7. A good heart doth good duties *watchfully*: before-hand, to apprehend occasions, as *Abraham* sat in the doore of his Tent, to entertain passengers; and after the doing, to revive them, as God did all the workes of his hands after the Creation; to finde either peace and comfort in them, if well done; or trouble and disquiet in sayling. It knowes they shall enter into a strict examination of a strict Lord and Master: therefore it selfe will first examine them, whether they were done sincerely, seasonably, cheerfully, humbly, and according to the Rules of well-doing.

Awicked heart
saileth in all. 1. Oh the wickednesse of our hearts, who yet conceive better of our selves! Some good actions we would doe, but hate the light which should direct us, and such as walke in it. 2. Some good deeds we would doe at our death, but fearefully out-stand the opportunities of grace, and will know no season: Christ mourneth over us, as over *Jerusalem*. 3. How proud are we of a little, glorying of our good workes, but delighting to heare them praised! whereas a good heart would dislike every thing. 4. How seldome measure we our actions by the rules of Gods glory, good conscience and sinceritie of heart, but by multitudes and examples of men, doing as the most doe, and for our owne crooked ends! 5. We content our selves with the deed or action done, never care with what affection, which the Lord most respects: as in the widowes two mites, and rich mens superfluitie. 6. God hath long manured us, but where is our abundant fruit? for clusters, we can-

not

not shew berries. Can God be content to finde so little, where he expects so much? and may not he expect much, where he hath given so much? Shall we never come to answer for our meanes, which we are so unanswerable in? 7. How many are faine back from their righteousness, which shall never be remembered? They seemed to begin in the Spirit, but are unstable and perverted, whose latter end is worse than the beginning,

SECTION XVII.

Markes of a good heart in respect of sin.

It knoweth, first, that nothing is properly hated of God, but sinne, as being directly against his Law, and his Image, who is a God hating iniquitie; and as God himselfe is the chiefe and absolute Good; so onely sinne is the chiefe and absolute evill. Secondly, that the proper effect of hatred being revenge, he is not more sure to sinne, than God to revenge, one way or other; yea, unto the third and fourth generation of them that hate him. Thirdly, that all and every sinne is upon record: there is an hand-writing against every sinner, and an obligation in every sinne binding the sinner, who hath not one farthing to pay for an infinite debt, or infinite forfeit, Col. 2. 14. Fourthly, that all and every sinne lies in the way, betweene God and us, and separates from him, and holds good things from us; shuts heaven, curseth the earth, and burthens all the creature. Fifthly, that it exposeth to all misery within us, without us, both here and hereafter. *Within us*, the destruction of all Gods Image, the corruption and guilt of the whole nature; all evill inclinations against God, and our neighbour; especially an evill conscience, where sinne lyes at the dore, either vexing and galling us, or dogging and watching it; which is a very hell before hell. *Without a man*, all the calamities of this life, sickness, povertie, madnesse, shame, death and corruption; all the proper effects of sinne: Gen. 2. 17. *In the day thou sinnest, thou shalt die the death.* And hereafter, the extreme misery of sinne in all not delivered by Christ, is that eternall death which is the wages of it: the unsupportable curse, denounced on all that continue not in all things, Deut. 27. 26. and to be executed on all Reprobates in the day of the Lords appearing, Mat. 25. 41. *Goe yee cursed, &c.*

Markes of a good heart in respect of sinne.

Esa. 59. 2.
Jer. 1. 15.

Rom. 6. 23.

Hence, 1. it sees the misery of sinne, and groanes under the burthen, both the sinne of his nature, for which Paul cryes out of himselfe as a wretched man; and David, Psal. 51. 5. and of his life, as the Prodigall, who acknowledged himselfe not worthy to be called a sonne: and the finnes against the Gospel, unbelieve, despising of Christ and his Spirit, as the Jewes pricked in their hearts, Act. 2. 37.

1. It sees the misery of sin.

2. It truly repents for sinne: for which, this heart may be called an house of mourning, an Hadadrimmon, or the valley of mourning. In which repentance is, first, confession against it selfe, Psal. 32. 5. It will not flatter it selfe, but cast the first stone against it selfe, and will say more against it selfe, than all men can: as David having numbred the people, before the Prophet Gad came, cast the stone against himselfe, saying, *I have exceedingly sinned*, 2 Sam. 24. 10. Secondly, confession of all the finnes it knowes: as 1. secret and hid corruptions: for the good heart knoweth, that God loveth truth in the inward parts; which made David complaine of his original corruption, and brooding sinne, which none tooke notice of but himselfe; and the Apostle Paul, of the law of evill rebelling against the law of his minde. 2. Small and lesser evils; it extenuates no sinne as little, esteemes none as Gnats, Moats, or Mites, which Gods Law takes order against: It lookes not so much on the matter, as on the forme: it is burdened, and

2. Truly repenteth sin, in which are foure things.

1. Confession against it selfe.

2. Of all finnes known.

Psal. 51. 6.

and takes notice of the least sins, omissions, sayling in good things, falling from the first love, &c.

3. Remorse. Thirdly, in repentance there is *remorse* or biring: A good heart cannot commit sinne without remorse; not secret finnes, because it knowes, nothing is secret in respect of God, with whom it hath to deale; not most naturall and inbred finnes, to which it selfe is most inclinable, because it knowes, the more familiar the sinne, the more dangerous; not small finnes: *Dauids* heart smote him for *Sauls* lap, as for his head; the eye feeleth the least moat. And this by small meanes: as soft wax is soone impress'd, so is a good heart because of his softnesse. It will melt and resolve more at the very hearing of Gods judgements denounced against others (as *Jesab*, 2 Chron. 34. 27.) than an evill heart at the feeling of Gods most dreadfull Judgements, as *Pharaoh*, Exod. 7. 23. *Peter*, when Christ onely lookes back upon him, gets out and weepes bitterly. It is true, that a good man may lye a while without sound remorse, as *David* nine moneths after his adultery; though not that time without grudgings: but that time the evill and corruption of it prevails, and the Spirit will not suffer it to lye still, but awake it must, and no sooner awakened than humbled.

4. Revenge. Fourthly, in repentance there is *revenge* on it self, with holy indignation, for playing the beast before God, 2 Cor. 7. 11. Thus the Publican *knocked his brest*: and *Jab* *abhorred himself in dust and ashes*, Chap. 42. 6.

And all this a good heart will doe, both secretly, and constantly. Secretly, because he is a *Jew* who is one within, and he is praised whom God praise-eth: And it knowes, that every sound action of grace, as mortification, repentance, humiliation, must begin within, and flow from thence; the seat of soundnesse is the heart: and to take notice of outward things, to reforme them, and neglect the heart, and soule, and secret passages, is to begin at a wrong end. Constantly, because it sees such daily ruines in the soule as make it continually mourne, and put it to a continuall charge and labour in repairing it. And this is to grieve *sincerely*, for sinne as sinne, as the offence of God, not for punishment: whence it is called *godly sorrow*, 2 Cor. 7. 10.

3. Seeketh pardon. 3. A good heart, because it knowes, that the greatest happinesse stands in the pardon of sinne, *Psal.* 32. 1. and the conscience can never be rightly quier, but in declaration of forgiveness, it labours most for assurance of the pardon of sinne, with strong cries for mercy, *Psal.* 51. 1. and to feele the joy of salvation, *vers.* 12. in many severall petitions, *Wash me, cleanse me, purge me with Hyssop*: with importunities, as *Dan.* 9. 19. and endless repetitions, as the poore starved begger for reliefe, or the condemned person for a pardon; all the poore Publicans prayer was, *God be mercifull to me a sinner*. It sees more need of Gods favour, than of life, and therefore more eagerly desires it, and pines till it feeles the sence of it. It sees his filthy nakednesse, and is never quiet without a cover: his horrible foulnesse, and is ever washing and bathing in the Laver of Christs blood, and the teares of true repentance. It feeles a deadly sore, and cannot be cas'd without application of Gods salvation.

4. Feareth sinne. 4. It feareth and watcheth all sinne to come, as it hateth and shameth for all sinne past. As nature shunnes and feares all Serpent, even little ones as well as great: so grace shunnes all finnes, and hates them; being the spawne of the Serpent. First, it knowes all are hatefull to God, all prejudiciall to the soule, as one hole in a Ship, or one Swine in a Garden, or one Fly in the Apothecaries box, is enough to spoyle all; therefore it watcheth all. Secondly, seeing small finnes are commonly Harbingers to greater, it dares not venture on the smallest. Thirdly, it knowes that the way to avoyd finall defection, or back-sliding, is, to feare staying a little.

Fourthly,

Ille dolet vere, qui sine seipso dolet.

Fourthly, it feares the shew, the taste, the occasions, the first appearances of sinne, lest from the broth, it easily fall to the flesh. Fifthly, it feares and hates his owne finnes, more than all other mens : and not as it is said of Anthony, He hated the Tyrant, not tyrannie. Rom. 7. 15. I hate that I doe. Sixthly, *Odio Antonius* it hates and feares his owne inward finnes, as much as the outward ; wisely *tyrannum, non tyrannidem.* damning the fountaine and Well-head, and stocking up the root. Seventhly, it hates and feares the repetition of sinne, and much more shakes off the habit of it, lest he should suddenly grow to expertnesse in the trade. Lastly, it hates and mournes for other mens sinners, and stops them when he can : *Psal.* 119. 136. *Phil.* 3. 18. -- and now tell you weeping. Yea, the finnes of others against God, more smite a good heart with sorrow, than their owne sins can an evill.

5. It retaines and still renewes a full purpose of not sinning, so as though it sin, the conscience can testifie that it is carried against the sciled purpose of purpose of it. David sweares and vowes he will keep the righteous judgements of God : not sinning. and, Away from mee yee wicked, for I will keep the Commandements : *Act.* 11. 23. with full purpose of heart cleave to the Lord. *Psal.* 119. 2. Surely they weep no iniquitie : they doe sinne, but not as workmen, they cannot plot it, but are simple to doe evill, *Rom.* 16. 19.

Now an evill heart may be humbled and grieved for some sin, but rather Deceit of an for some actuall sin past, than the sin of nature, and that not as sin, or an of. evill heart in fence of God, but either for some judgement feared: so *Abah* put on sackcloth, the businesse of repentance *1 King.* 21. 27. or some already executed, *Exod.* 9. 27. 28. Or, if there be any release, and the judgement be a little over, it returns afresh to the old course, as a dog to the vomit, *2 Pet.* 2. 21.

2. It can make shew of repentance, yet is but as a cloud without raine, his teares are soone dried up, he goes away, and forgets he was washed ; he can be bold enough to sinne, and is onely ashamed to confesse his sinne ; or if he doe, it is in grosse, in the lumpe, with excuses and extenuations.

3. It will be at little or no paines for the pardon of sin : the assurance of it, it thinks either impossible, or unnecessary. It cannot thoroughly resolve to leave sin, and therefore cannot be so earnest for forgiveness.

4. It can purpose sinne, and rejoyce in a future sinne. *Esau* saith, the dayes of his fathers mourning will once come, and then he will slay his brother. *Abalom* carries a purpose of killing his brother *Amnon* two yeares together, and then doth it. This plotting and contriving of sinne is a sure signe of a wicked heart.

5. It can repeate sinne remorselessly, till it can trade, and come to be expert by often committing over the same sins, and let them grow to customes, habits, natures.

6. It can defend and plead for sin, cloaking bad actions, with good pretences, or good meanings. *Saul* saves the fat for sacrifice. *Abalom* will be King, to doe justice ; and he will begin to execute justice with rebellion and treason, against his own indulgent Father.

7. It can glory in sin : *Phil.* 3. 19. -- whose glory is their shame ; which is true of drunkards, swearers, proud persons, &c. all of them far from grace, farthest from a good heart.

These are the Notes of a good and honest heart : of which I will say to you, as the Lord himselfe sometime said of the Israelites, *Deut.* chap. 5. vers. 29. Ob that there were such an heart in you, to feare your God, and keepe his Commandements alwayes, that it might be well with you, and your children for ever.

Now having spoken, 1. of the Meanes whereby the heart becomes good ; 2. of the Markes whereby it is knowne so to be ; we come in the third

place to the *Motives*, which is the last thing in the description of this last soyle.

Motives to
get this good-
nesse of heart.

1

I. Onely such an heart keeps the Word to salvation. Fustly vessels are not fit for the precious liquor of sound and saving knowledge, and the graces of the Spirit. The Law is spirituall, and the place where the Lord layes it, is in the spirit, and the heart of his Elect, in whom onely he hath wrought a care to keepe it: *Psal. 119. 11. I have bid thy Word in my heart, that I might not sinne against thee.* The Lord having written his Law in Tables, made choyce of the Arke, to lay up the same safe, *Exod. 25. 16. Thou shalt lay in the Arke the Testimony, that I shall give thee.* Now this Arke must be overlaid with pure gold, both within, and without; signifying, that the godly heart, which must keepe the Word, must be sincere within and without: and every other heart but the good and honest, will shake the Word out, one time or other: hence David prayeth, *Psal. 119. 80. Let my heart be upright in thy statutes, that I be not ashamed.*

2

II. God esteemeth the goodnesse of our workes, by the goodnesse of the heart: *Jer. 17. 11. I the Lord try the hearts, to give to every man according to his worke.* Hence many workes of civill men, glorious and beautifull to the eyes of men, are hatefull to God, because they flow from the filthy puddle of a corrupt heart. For as an evill action for matter can never be made good by a good intention of the heart; so a good action for matter can never be good in acceptance, from an evill and deceitfull heart. If the spring be corrupt, so are all the streames.

Hence also God esteemeth good duties perfect, when the heart is sincere: because, what is wanting in the manner and measure of obedience, is supplied by soundnesse, and made up by the goodnesse of the heart: and therefore in Scripture, uprightness and perfection are put one for another. The widowes mite was in it selfe very light, but putting her heart to it, made it ponderous: Adde thy heart to thy mite, and it shall be accepted as a Talent.

Hence the Scripture saith, *God judgeth not as man*: we judge from without, God from within: we proceed from the effect to the cause; hee, from the cause to the effect: we judge the heart by the work; hee the work by the heart: we look first to the sacrifice, and then to *Abel*; hee first hath respect to *Abel*, and then to his sacrifice. Hence we see a mite in sinceritie accepted, and a Talent from hypocrisie rejected.

3

III. Without this good and honest heart thou lovest all thy labour, all thy graces, all thy hopes, all thy expectation. If they come not from a pure heart, he that is pure, and lookes with pure eyes, rejects them all. If thou beleeve not from the heart, *Rom. 10. 10. it is vanishing and temporary.* If thou listest not up pure hands in prayer; that is, the prayer of a pure heart, suppose thou diddest weare thy tongue to the stumps, and thy knees horne-hard, thou lovest all thy labour: therefore Paul describeth true worshippers, *2 Tim. 2. 22. to be such as call on the Lord with a pure heart.* If thy love be in word, and tongue, and not in truth, thy heart cannot assure thee that thou art of the truth, *1 Job. 3. 18, 19.* If thou dost not from the heart obey the form of doctrine delivered, *Rom. 6. 17. all thy obedience is lost, without recompence, without acceptation, yea abominable.* Finally, whatsoever we doe, doe it heartily unto the Lord, and not unto men, *Col. 3. 23.* The kernell of all duties lyeth within, in the true disposition of the heart: without which, all is as an empirie shell, which when it comes to cracking and opening, the hypocrites hope faileth. See we not in the Day of Judgement many shall pretend great matters done in preaching or prophesying in the Name of Christ, and casting out devils in the same, frequenting Christs presence, *Wee saw and heard thee in our streets*, and so expecting some great reward for

1 Tim. 2. 3.

Luk. 12. 36.

for so great and glorious workes? But, not being found at heart, all these things are no better esteemed than working of iniquitie, and recompensed as hatefull finnes; Depart from me, yee workers of iniquitie: for all the sacrifices of an hypocrite are abominable, his very prayers abominable, *Esa. 1. Bring no more sacrifices, but wash you, cleanse you, and then come, let us reason together. Esa. 58. 3. The Jewes urge God with their fasting, and yet are sent away empty.*

IV. A good heart is the essentiall difference or distinction between a godly man and an hypocrite: whosoever wants it, shall receive his portion with hypocrites. The Pharisees make cleane the out-side: A good Christian heares his Master say, *Thou hypocrite, first make the in-side cleane.* As the Hypocrites religion is made but a cover or cloake, so he useth it as a cloake to cast on and off as he list: And as men make their clothes, so doth he his religion; so it be some fine stuff without, they care not what be selling they put in: But the sound Christian is as the Kings daughter, *Psal. 45. 13. all glorious within,* like a late fashion of great men, lining russet or bafe Cloakes with Taffatic or Velvet cleane thorow; or like the hangings of the Sanctuary, without, course Badgers skinner, within, fine linnen embroydered, *Exod. 26. 1, 14.*

The Hypocrite desires to seeme, either onely or principall: the sound Christian desires to be acceptable. Saul, when he knew Gods minde in rejecting him, yet *honour me* (saith he) *before the people,* *1 Sam. 15. 30.* the sound Christian, knowing the minde of God in electing, justifying, and sanctifying him; endeavours both living and dying to be indeed acceptable unto him. An unfaithfull and evill heart, that departs from God, hath fair shewes, goodly green leaves, a kinde of faith, joy, profession, and will give God every thing but a good heart, which giveth onely eale for: which because he with-holds, he shall never speed so well as a sound Christian, who can give nothing but true desires of a changed and sincere heart.

V. The whole comfort of a Christian under God, is in a sound, honest, and good heart. As first, all inward comfort, *2 Cor. 1. 12. This is our rejoicing,* even the testimony of a good conscience, *that in all simplicitie and godly purenesse we have had our conversation.* This joy is the joy of Gods people, which the stranger enters not into: and of it our Saviour saith, *None shall take it from you: It is like a little yeine or spring, which never runneth: whereas the joy of an Hypocrite, which makes a greater shew and noyse than the other, is like a great pond, cleare at top, muddy at bottome, dried up in Summer, when is most need of: the waters of comfort.*

Secondly, in outward opposition, when men who cannot abide sinceritie, object to us, that all is hypocrisie, and scorne us for the things we doe, when *Ismaels* scoffe us for the blessings sake; that from the world we have small comfort and encouragement in our godly way; now we may finde comfort and peace in the sound constitution of our hearts: *2 Sam. 6. 21. David being scorned by Michol for dancing before the Arke, and called foole for his paines, contemned that contempt: for he did it in the uprightness of his heart, and would be yet more vile. Paul teaching the strictnesse of Christian Religion, to bring Christ into the hearts and lives of men, was counted an heretick, but professed after the way which yee call heresie, doe I worship the God of my Fathers.* Apply we this to our selves. A good conscience as a brazen wall, scares not the arrowes of scorner and adversariet. *Jobs* innocency will beare his adversariet book of accusations, on his shoulder.

Thirdly, in personall affliction, this good heart ministrerh great comfort.

1. In inward temptation, when Satan shall object, as against *Jeb*, that thou art an Hypocrite (then which, no temptation more assauleth or infesteth the

poore Christian:) looke what way thou canst, not hearing nor praying, not fasting, reading or almes can answer it, but onely the sincere and inward disposition of an honest heart in all these; He is molested with hypocrisie, but not subdued by it. So when Satan shall object the weaknesse of thy faith, or the defects of thy obedience, and that God cannot accept so broken and finfull performances; nothing can answer this darr, but sinceritie of heart, manifest in true desires and endcavours, which God accepteth, beholding mercifully *what a man hath, not what he hath not.* Sinceritie makes light things massie and ponderous, where hypocrisie makes talents lighter than feathers. So if he object thy heavinesse and untowardnesse in prayer, that thou prayest coldly and distractedly, the onely answer is, God regards not the tune of the voyce, the phrase of speech, the sound of words, or eloquence of tongue, but the affection of the heart, as in *Moses*, Exod. 14. 15. and *Hanna*, 1 Sam. 1. 17.

1 Cor. 8. 12.

2. In outward affliction, onely a good and honest heart beares a man up. *Job* in all his troubles had no other comfort, chap. 27. 5. *Until I die, I will never take away mine innocency from my selfe.* When *Abimele: b* was threatened for taking *Sarab*, it was happie and comfortable to him that he could say, *With a good and upright heart I did this*, Gen. 20. 5. What a strength is it, when afflictions take a man in his way, and while with a good heart he goes about his businesse? But if crosses come, while a man is wandring, or his heart roving after vanitie, this disposition addes a sting to the affliction, when the heart shall smite it selfe, that it suffers as an evill doer.

4. For perseverance in good.

Fourthly, in respect of perseverance in good, a good heart onely ministrerth comfort. For as an Apple rotten at core must faile and perishe, seeme is never so beautifull: so all graces shall wither, that are not soundly fixed in a good and honest heart. It is not leaves and shewes without, but soundnesse of sap and juice that makes the tree continue in fruitfulnessse. One time or other the Word of God blasts the hypocrite, as the fruitlesse Fig-tree, and then *how soone is it withered?* Inquire after his graces, his zeale, forwardnesse, diligence, joy, faith, love; his place cannot be found, his place in the profession shall be as empty as *Dauids* when *Saul* asked after him. He that builds on the sand, and in soundnesse of heart settles not himselfe on Christ the corner stone; as our Saviour said of the stately buildings of the Temple, so may we say of this man, who held a beautifull place in the Church, and shined in many graces, *See you all these things? the time comes, when a stone shall not be left on a stone: the fall of his house shall be great: and of the ruines of his graces, we may say as the Merchants of the riches of Rome*, Rev. 18. 17. *In one houre shall so great riches come to desolation.* But the upright of heart shall never be ashamed.

Mark. 13. 2.

5. In the life.

Fifthly in the life time, the Lord will doe them good that are true of heart, Psal. 125. 4. *He will be mercifull to his defects, that prepares his heart to seeke him*, though he be not cleansed according to the purification of the sanctuary, 2 Chron. 30. 19. *He will shew himselfe strong with the upright heart*, chap. 16. 9. Let them be never so weake in themselves, Gods strength shall perfect all their weaknesse. Let all the world condemne them, yet he will justifie them as true *Nathaniels*, in whom is no guile. In a word, prosperity is their portion in this life, 2 Chron. 31. 21. *Hezekiab in his works sought the Lord, and prospered.*

6. In death.

Sixty, in his death, this comfort shall never be shaken out of his heart: when death shall sunder his soule and body, it shall never sever his heart from the soundnesse of it: *Hezekiab*, when sentence of death was passed against him, the conscience of his honest and sincere heart comforted him, Esa. 38. 3. *O Lord thou knowest, I have walked with an upright heart.* &c. At this time it will not comfort a man, to have done never so excellent works, but

but the manner of doing and his true endeavour shall comfort him.

Lastly, in the day of Judgement, onely the good and honest heart shall lift up the head before the Judge of the world. As a faithfull companion, it will goe with us before the Judge, and plead, where no other Proctor can be admitted, no other friend can appeare for us. But how dare an Hypocrite, who hath nothing but chaffe, and straw, and stubble, stand before the fire of that great Day; which nothing but golden soundnesse and sincerity can abide? No matter how thou canst gild thy selfe; if thou beest not golden, the fire shall consume thee. But be thou the meanest creature, that the whole earth can present before the Judge, with an honest heart, that hast been faithfull and sincere in a little, in the basest calling and estate that ever was any; that day shall preferre thee above hollow-hearted Professors, Preachers, yea Princes. For then it shall be better (to use *Augustines* comparison) to be a little small finger that can doe no such service in the body, if sound, than to be an eye of admirable quicknesse, and use, for the guiding of the body, if unsound, dark, or ready to fall out of the head.

Better a sound finger than a dimme eye.

HAVING thus largely shewed the nature of this soyle of good ground, and therein both how it comes to be good ground, and how it may be so discerned, with *Motives* thereunto; we proceed now to the successe of the seed in it, which is said first to bring forth fruits, which fruits are in the second place described, 1. by the plentie, an hundred-fold: 2. by the continuance with patience.

Doct. 1. The good heart is a fruitfull heart: as good ground is fruitfull ground. The good ground here is called in *Math. 7. 17.* a good tree: and every good tree brings forth good fruits: and *Mat. 12. 34.* A good man, out of the good treasury of his heart, bringeth forth good things.

Doct. A good heart is a fruitfull heart.

Here, for the explaining of the Doctrine, consider three conditions of these fruits: 1. for the kinde: 2. the season: 3. the means.

of these fruits
1. The kinde.
2. the seasons.
3. the means.

For the kinde: in generall, they are the power of the Gospell in the whole man, *Phil. 1. 27.* and, as all fruits comming of seed, are of the same kinde and nature with the seed. Not fruits of the flesh, which are so ripe and rise every where: Nor fruits of civill righteousness, in dealing with men, from which many conclude themselves good ground, being void of piety, knowledge and the feare of God: Nor fruits of illumination, by which men are able to understand and speake sensibly of matters of Religion, but care not how little they practice: Nor fruits of the externall profession of Religion, or externall reformation, which are as faire leaves, and greene blades, that shall wither and faile. For all these fruits we have found on the former bad grounds. But these fruits are fruits of grace, resembling the Author, the Spirit of grace; and thence called fruits of the Spirit, *Gal. 5. 22.* and the seed, the Word of grace, *Act. 20. 32.* and fruits of righteousness to the praise of God, *Phil. 1. 11.* and fruits in holinesse, *Rom. 6. 22.*

In speciall: these fruits are either inward, or outward: for a good man is first fruitfull within, and as all other fruits, so these come from a root within.

Inward fruits are, 1. righteousness of nature, by sanctification of the spirit, soule, and body: 2. good thoughts, and motions, and purposes of heart: these counsels of heart make a man praised of God, *2 Cor. 4. 5.* 3. Good desires, longings and faintings after God and his graces, *Prov. 11. 23.* The desire of the righteous is onely good: 4. Good affections; as sorrow for sin, love, feare zeale, patience, compassion and tender-heartednesse, and many such like, in *Gal. 5. 22, 23.*

Outward

1 *Outward fruits are,* 1. Good words, savoury, edifying, pure and wholesome: therefore in *Prov. 10. 31.* the mouth of the just is said to be *fruitfull in wisdom*, and *his lips to feed many*, as fruits doe: 2. Good works are good fruits; because they issue from the root of faith and charitie; because they please God, as fruits the palate; because they witness the life of faith, as fruits the life of a tree; and Lastly, because they profit others, who are relieved and comforted, as with most pleasant fruits.

Now we may not thinke, that onely building of Colledges, Churches, Hospitals, and great and bountifull Almes, which a few can performe, are good workes, as is defined by the Church of *Rome*: But these are good workes, which every Beleever can and doth performe within the compasse of his calling, both generall and speciall; such as mortification of sinne, faithfulness, diligence in the duties of Christianitie, and of the speciall callings, mercifullnesse to the poore Saints, or whatsoever else is commended in the Word, or approved of God as acceptable fruits, yea and rewarded, be they never so meane and base in the eyes of men: A cup of cold water shall not lose his reward.

2 For the season: these fruits are ripe and timely, differing from the blasted and withered fruits of the former grounds. We have seene sudden fruits as sudden flashes, in the three former grounds, and great Professors like *Ephraim*, whose goodness was as the morning dew, *Hos. 6. 4.* We have heard of them, not whose lease onely hath failed, but the stalk, and blade, and all that made shew above ground, or sed it within. But this fruit gives not over till ripenesse, and the soundnesse of it is discerned by the constancy and maturitie.

3 For the meanes: these fruits are produced to ripenesse by keeping the Word; so the Text saith, *They keepe the Word, and bring forth fruits.* Lose the Word, and lose all fruits. The former grounds kept the Word, but not long enough: they admitted it to lodge as a guest for a night, but not to dwell in them. But *David* voweth to *keepe the Word even to the end*, *Psal. 119. 33.* and he would not keepe his life, but to keepe the Word, *verse. 17.* This ground keeps the Word, in the eare by hearing it, in the memory, in the heart, *Pro. 6. 20. Binde it on thy heart*: in the hand and practice, in meditating and thinking on it, in praying for blessing, that it may be a fruitfull Word, and in constant striving in new obedience. And by these meanes it holds out, and brings fruits to perfection.

Now every good heart is thus fruitfull, producing fruits answerable to the Gospell, in due season, unto ripenesse, by meanes of keeping the Word. *AB. 16. 30.* The Jaylor as soone as ever he was converted, what a number of good fruits produced he? Now he cries out of himselfe, would faine know what he might doe to be saved: Now he brings the Apostles forth of prison, who had laid them in: He washed the stripes that he had inflicted: he set meat afore them, brought them into his house, heard the Word, was baptized, and rejoyced that he believed, and went to the Governours, and got them quite released. The like of *Lydia*, *vers. 14. 15.*

Nay, a good heart, let it have never so small meanes, or oportunitie, it will shew fruits. The theefe converted, of a barren malefactor, is now become a faithfull Professor. The ground even now over-growne with cursed weeds and brambles, of haynous sinnes, is now in an instant, and almost for an instant fruitfull, in confession of his sins, in rebuking the sins of his fellow, in giving a sound testimony to Christ, above all the Scribes and Jewes, yea, when his Disciples durst not, and in earnest prayer to Christ for a little remembrance of him.

Reason. 1. Because the person is set into so lively a stock, that he must needs be incontinently fruitfull. Whosoever is set into Christ, were he as dry

as

as Aarons withered rod, he shall presently be changed into a flourishing and fruitfull tree: *Rom. 7. 4.* So yee breibren are joynd unto him that is raised from the dead, that yee should bring forth fruit unto God. And because the Beleever is not onely set into Christ, but abideth in him; therefore he continueth fruitfull to the end, *Joh 15. 4.*

2. Because the Beleever is now become Gods work-manship, in Christ Jesus created to good worker, which God hath ordained for him to walk in, *Ephes. 2. 10.* And the Lord cannot faile of his end in his actions. For, as he commanded man created at first, *Bring forth fruit and multiply*, so now creating him again in Jesus Christ, he begets them, that they may goe forth, and bring fruit, and glorifie him.

3. Because the Beleever is now led by the Spirit, who is not barren or idle in him, but fruitfull in all varietie of fruits of grace, as they are described, *Rom. 8. 14.* *Gal. 5. 22, 23.* A tree must live before it beare fruit: Now we are quickened by the Spirit. The same Spirit plants us in Gods House, and adds his blessing to that plantation, *Psal. 92. 14.* The same Spirit waters us with the waters from under the Sanctuary, *Ezek. 47. 12.* and so makes us fruitfull by a spring of living waters. The same Spirit purgeth us to be a peculiar peoples zealous of good worker, *Tit. 2. 14.*

4. There is the same reason of the parts, and of the whole. But the whole field, the whole Church is a fruitfull ground: *Cant. chap. 4. vers. 13.* The Church is compared to the goodliest Garden that ever was heard of, stored with the most precious plants under heaven, most delectable fruits, and the chiefest spices; shadowed by *Pomgranats, Campfire, Spikenard, Calamus, Saffron, Cinamon, &c.* It is not a Waste, an Heath, a Wildernes, but a new Paradise of God, planted by his hand: A Garden of greatest pleasure, and God takes pleasure no where else: A Garden, in which the Tree of life, that is, Christ Jesus is to be tasted and fed on to eternall life. A Garden, in which a River runnes foure wayes from the same Fountaine, that is, the Gospell runnes freely, streaming from the foure Evangelists: A Garden, in which man was placed to till and dresse it; so in the Church, men are gathered to exercise duties of pietie and love: A Garden furnished with all manner of Trees for fruit or delight. *Cant. 7. 14.* A Vineyard, in which are all kinde of sweet fruits, old and new. Whence every member being a part of the whole, must also abound and flourish in all holy vertues, and the sweet fruits of faith and love.

Use 1. Let us try (as men doe) the goodnesse of our ground, by the fruitfulness of the crop it yeelds. If it be good ground, it brings fruits answerable to the seed. The Rules of tryall are these.

1. If barrennesse be a signe, and a true informer against bad ground, how many that have long professed Christ, and been long Hearers, are convinced to be bad and cursed earth, because of their barrennesse and fruitlesnesse? Numbers of carnall Gospellers content themselves with a forme of godliness, denying the power, like the cursed Fig-tree, they have leaves, but no fruit: under the meanes, they live voyd of faith, voyd of Gods feare, voyd of love to the Word, voyd of obedience: scorne to reforme any thing, are as loose and disordered as at first, as hatefull and scornfull of the meanes, as ever: Are these good ground? No, no, their fruits bewray them what they are. Let them beware in time at their owne perill: This barrennesse in the Gospell is accursed with cutting downe, and with everlasting fire, *Mat. 25. 41.*

2. Rule. If good ground bring timely fruits so soone as ever the seed falls on it, are they good ground that are so slow and heavie to any good fruits, as sometime they are, resolving seven and seven yeares, to give up some unwarrantable lusts, or undertake some commendable dutie? Nay, some never resolve

solve to doe good till they die; but, then they will repent and be better, &c. But what? darrest thou live so neere the curse of God, as that ground on which the raine often falleth, *Heb. 6. 8.* which yet is not seene on thee? Diddest thou marke in the Theefe converted, what a number of excellent fruits presently appeared? Seest thou not the commendation of the *Colossians*, chap. 1. 6. that the Gospell was fruitfull among ~~them~~ *from the first day they heard it*, and truly knew the grace of God? (For thou never truly knewest the grace of God, who abidest unfruitfull, and takest dayes with God.) Considerest thou not what a singular praise, yea and mercy of God it is, to have the Word worke speedily, and to hasten our fruits (were it possible) from the day that we heard it? How many sinnes should then be cut off? how many good duties undertaken, and the reckoning furthered? Oh heare at length Christ knocking, and resolve presently to open: If thou hearest his voyce this day, harden thy heart no more. How long shall he be with thee? how long shall he suffer thee? Take heed of that sentence, *Pro. 1. 24.* *Because I have called, and you would not answer, behold, it shall come to passe, that you shall call and not be heard: yea, I will laugh at your destruction, &c.*

3

Mat. 13. 27.

3. Rule. Good ground bringeth fruits in kinde answerable to the seed: and the fruitfulness in Christianitie, is a godly conversation *becoming the Gospell*, *Phil. 1. 27.* It bringeth no weeds, nor Thistles, nor brambles. But how comes it, that the seed being so pure, holy, yeelding, the fruits are so contrary? Did not the Master allow, and the servants cast in good seed? *W hence then are these Tares*, of generall profanenesse, ignorance, swearing, lying, Sabbath-breaking in most unconscionable manner, contempt of Magistracy, and of Ministry, injustice, usury, slandering, scoffing at goodnesse, drunkennesse, gaming, hatred of the light and bringers of it, repining at their prosperity, and the like? Whence, I say, are they? Are these fruits becoming good ground? Or are they any way like the seed? I dare say, a man may find as good fruits as these, among the Turkes, and barbarous Heathens, where the seed never came; nay, in hell it selfe, where is no other ground but such as this. Let no man deceive himselfe: such rotten fruits argue rotten hearts: God will reap no such harvest, he will own no such ground.

4

Mat. 21. 19.

Joh. 15. 2.

1 Joh. 2. 19.

4. Rule. If good ground bring ripe fruits, with constancy and continuance, even in *their age*, *psal. 92. 14.* what goodnesse is in that ground, that hath given over his fruits? that having had leaves and shewes of profession, and some goodnesse, hath even cast away the leaves, farre worse than the cursed Fig-tree, which had leaves, yet escaped not the curse? These were never planted into Christ: for, had they bene so, the Father had purged them to have brought forth more fruit: Never members of the Church: for, had they bene of us (saith the Apostle) they would have continued with us: Never good in deed and in truth; for a good mans lease shall not fall, *Psal. 1. 3.* And, if every man shall receive according to his fruits, *Jer. 17. 10.* these men men shall one day know, and feed upon the bitter fruit of their declining and Apostasie, when they shall beleve, (or feelee what they will not now beleve,) that it had bene better for them never to have known the way of truth, than have departed from the holy Commandment.

2 Pet. 2. 21.

Motives to fruitfulness.

Use 2. Labour to be fruitfull Christians: content not your selves with leaves and the forme of Religion, but as trees of righteousness, shew forth your Grapes and Figges, and sweet fruits: Let God and man gather them, and taste them. For, what comfort is in a fruitlesse condition, by which a man must know, first, that the Word of God for all his hearing was never rooted in his soule? for then it had bene fruitfull in grace. It is no barren seed, where suffered to root. Secondly, that he is an unbelcever, while he professeth all the Articles of Christian faith, and lives among Christians. For faith worketh by love, and is fruitfull. Thirdly, that he is destitute of the

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Gal. 5. 6.

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the love of God, which affection if it swayed the heart, it would unite it to the thing loved in all duties of pietie: If it loved God, it would keepe his Commandments, Joh. 14. 15. It would constrain him to fruitfulness, 2 Cor. 5. 14. Fourthly, that he is liable to that deadly and irrecoverable fall that hypocrites come unto; whose foundation being in the sand, the fall of that house is great: such are the fruitlesse Hearers, who beare and doe not, Mat. 7. 24. Lastly, that he is ever under that heave curse, which is never far off him, Heb. 6. 8. *The earth that drinks in raine, and brings bryers, and thornes, is neere unto cursing, and the end is to be burned.*

Object. But we are fruitfull Christians. We come to Church, and delight to hear good Sermons: We commend our Preachers, love some good men, speake against common abuses, pray in our families, repeat Sermons, reforme some evils in our selves, and ours.

Ans. But beware you deceive not your selves with leaves for fruits, as all this is in many. It is with many Christians, as the Fig-tree cursed by Christ, so flourishing, as it deceived Christs owne expectation; whereupon it received sentence, *Never fruit grow on thee henceforth.* Therefore looke to thy selfe, and to thy fruits: 1. See thou be a branch of the Vine. 2. Know the truth as the truth is in Christ, to cast off all sinne, to resist all lusts, to forsake all known evils. 3. *Walke as Christ walked,* 1 Joh. 2. 6. Is thy life, thy actions, speeches, yea, and thoughts squared to the Word? Endeavourst thou to know further, and practise the whole will of God revealed? Doest thou all duties in true purpose and constitution of heart? bringing even thoughts (which are thought so free) into conformitie with the Word? This is to be a fruitfull Christian. All other blazes and shewes will but bring thee to the end of an hypocrite.

An hundred fold.

FROM the fruits of the ground which is good, we come to the measure. Our Lord following his comparison, noteth the profiting and prosperitie of the Word in a good heart, by the increase of seed cast into good ground, which increaseth sometimes an hundred fold. Neither speaketh our Saviour by Hyperbole, or excessive speech: but according to the manner of the best ground in Canaan, which brought an hundred fold increase. Nor to speake of others stories of Herodotus, who writes of the Countrey of the Cynipians, That it brings three hundred-fold: nor of Plinie, writing of *Blazacium*, a Countrey in Africa, where the people for every bushell of seed received 150. fold increase: the Scripture (Gen. 26. 12.) sheweth, that Isaac sowed in Gerar (a barren Countrey in comparison of Canaan) and received an hundred fold increase.

Quest. Doth every good ground bring increase an hundred fold.

Ans. No: as this Evangelist sheweth, that there were three sorts of fruitfull Hearers, so the other compared with this, shew, that there are also in all, three sorts of fruitfull Hearers: for Matthew and Marke say, that the good ground bringeth fruit, *some an hundred, some sixtie, and some thirtie fold.* Therefore all bring not an hundred fold.

Quest. Why doth our Saviour mention three degrees of fruitfull ground?

Ans. 1. Some of the Fathers, as *Augustine* and *Jerome*, say, it was to note a difference between virgins, widowers, and married persons: some, as *Theophylact*, apply it to Anchorites, Monkes, and Laicks. An idle conceit: as if any outward estate commended a man to God, more than other who is *αγαπῶν ὁ θεός*, no respecter of persons: or as if *Abraham*, *Isaac*, *Jacob*, *Moses*, *Peter*, *John*, both married, and some of them secular men, did

Mar. 21. 19.
Conditions
of it.

Ephel. 4. 27.

Liv. 18 c. 10.

Opinions of
these three
degrees of
fruitfull
hearers.

did not as well bring forth an hundred fold, as any of their Vestaill Virgins.

2. The *Rhemists* in their Annotations on *Mat. 13.* have a brainlesse device, applying it to the difference of merits in this life, and of rewards in the life to come; that virgins merit here, and shall obtaine there an hundred fold, widowes sixtie, married persons thirtie. As if an estate or person could merit at all. Or as if our Saviours intent had been to shew the difference of the Saints glory in heaven, and not of Hearers in earth. But

3. Our Saviour of purpose in the other Evangelists mentioneth the three degrees of fruitfull Hearers: for 3. reasons. First, to note the free disposition of Gods grace and powerfull working, who even in such, as in whom the Word is fruitfull, ties not himselfe to a certaine measure, but distributes to every one according to his good pleasure. For as in the same field, the soyle, the Sunne, the ayre, the seed, the seasons are the same, yet in the fruitfull seeds some bring more tilles, some fewer, some but ten graines, some forty, some sixty, according to the blessing of God: So in this spirituall husbandry, wherein the Lord is (as in all other things) a most free Agent, bound to no lawes or observations. Secondly, to comfort and encourage himselfe, his Disciples, and Ministers, who, though they lose much labour in the three bad grounds, yet the good ground makes amends, in which none are fruitlesse, but if they bring not an hundred fold, yet they may sixty, or thirty; and, if there be but a few that bring an hundred fold, they shall abundantly recompence the barrennesse of many graines. Thirdly, to comfort and strengthen such as have not, nor can attaine this hundred fold, though their endeavours be true and honest. Those that have not attained the highest measure of grace, but are in the middle sort of Christians; nay, suppose them in the lowest formes who bring thirtie-fold fruits, are not to be despised, Christ never quenched smoaking flaxe: Himselfe here honours them with the name of good ground, as well as those of the hundred fold: And as the Husbandman, if he see a graine bring an eare that hath never so few cornes in it, farre under an hundred, or sixtie, or thirtie, he rejects not, nor scorneth it, but is glad of it, and carries it into the barn: So the inferiour Christian, who hath soundnesse with the smallest measure, is esteemed of Christ, and much set by: He that had two talents, and gained but two, heard as well *Euge, bone serve, Well done, good and faithfull servant*, as he that had gained ten, *Mat. 25. 23.*

Quest. But why doth our Saviour here speake onely of the hundred fold, the highest degree of fruits? *Ans.* To set before us the ayme and scope of every good Hearer: teaching us, that

Doct. A Christian man must not content himselfe to be a fruitfull Hearer, but must strive to the greatest measure of grace, rising if it be possible, from thirtie to sixtie, from sixtie to an hundred fold. *Phil. 1. 9.* the Apostle prays that they might be filled with the fruits of righteousness: as a vessell that cannot hold a drop more: which though we cannot attaine, yet every godly man must ayme at it. None will deny but that we should doe righteously, and doe good works in this present world: But that is not enough, unlesse we be filled with the fruits of righteousness, and be rich in good works. *Col. 1. 9.* the same Apostle for another Church prays, not onely that they may be fruitfull Christians, but fruitfull in all good works, and increasing in the knowledge of God 3. yea, fulfilled in all knowledge, wisdom, and spirituall understanding: that as a full vessell hath no emptinesse or vacuities in it; so no part of a Christians life or conversation be barren or empty of good fruits. *2 Pet. 3. 18.* Grow in grace, and in the knowledge of our Lord Jesus Christ: Comparing Christians to trees, which flourish to a goodly stature, but herein unlike them: Ordinary trees have their seasons to grow, but these trees of righteousness must ever grow, every time

Aspire to the hundred fold measure of fruits.

Esa. 61. 3.

time and age is their season, and most in their age, when other decay. And againe, whereas they may grow to bring a great measure of fruits, every one of one kinde, these must not onely bring abundant fruits in measure, but in varietie; every one tree must be abundant in all the fruits of the Spirit, described, Gal. 5. 22. 23. as might be shewed in the particulars.

Reasons. 1. A great measure of grace makes greatly for the glory of God: *Reas. 1.*
Joh. 15. 8. Herein is the Father glorified that yee bring much fruit. Papists think there is no use of good works, unlesse we say they merit, justifie and save us. But they set out of sight Gods glory, the maine end of them, to advance themselves. For as it is the praise of the Husbandman, when his Field, Orchard, or Garden is fruitfull above other mens: Even so we being his husbandry, a part of his Garden and Paradise, branches of his Vine, planted, tilled, sown, and set by his hand, care, Word and Spirit, doe then commend his husbandry, when we are laden with fruits of the Spirit, which are *Phil. 1. 11.* to the praise of God. 2 *Thef. 1. 12.* The Lord fulfill the worke of faith with power, that the Name of God may be glorified.

2. The striving to a great measure of grace, conformeth us, 1. to the image of God, who is an unbounded Ocean, and an immense Sea of grace and goodnesse, and the more fruitfull and full of grace the creature is, the liker it is to God, and the nearer to his nature. 2. to the image of his Word, both the law which requireth perfection of grace, and the Gospell, which is the wisdom from above, full of good fruits, *Jam. 3. 17.* 3. To the image of Jesus Christ, making the members like the Head, who was full of grace and truth, *Joh. 1. 14.* 4. To the image of our first estate in innocency, where was no defect: and 5. of that blessed expectation which we are to frame and aspire unto, in which the Saints already gathered to God, have put off all defects, and, being full of the glory of Christ, doe see him as he is, and see him to be like him. So of the second reason.

3. The being of a Christian stands in truth of grace, but the well-being in strength of grace. His acceptation is for truth of grace, never so small; but his commendation is in strength and further measure of grace. Christ quenchemeth not, but accepteth a small measure of grace, but commends grace in great measure. Nay, where sometime he reproves a small measure of faith, *O yee of little faith,* he magnifies a greater measure, *O woman, great is thy faith:* and of the Centurion, *I have not found so great faith, no not in Israel.* Not love, but loving much is commended, *Luk. 7. 47.* Many sins were forgiven her, for shee loved much. It was the great commendation of Stephen, that he was full of faith and power, *Act. 6. 8.* and of Dorcas, that shee was full of good works and almes which shee did, *Act. 9. 36.* *Mar. 15. 28.* *3. 10.*

4. The abundant measure of grace, is the main strength and comfort of a Christian: First, in temptation; for Satan assailes the weakest, when and where the weakest; so doe seducers and deceivers. Now a strong faith is a strong shield, great knowledge as a strong wall and trench, great love of God, a strong binder. Secondly, in persecution or affliction for well-doing: strength of faith and patience will make them grow as the Palme and Camomile, under that burthen which sinketh and oppresseth weaklings. *Jacob* persecuted by *Esau*, flies to God, and by strength of faith and prayer wrestles with God, and prevailed with God, and men. The Canaanitish woman overcame Christ himself by strength of faith. Thirdly, in death he can be bold, fearlessse, and joyfull, the conscience testifying of his fruitfull life. Faith clasping Christ fast to the soule, maketh him depart in peace. Fourthly, in judgement it shall hold up his head, when he can bring an increase of five or ten Talents; at what time, according to the measure of fruits in grace, shall be the measure of glory, five Talents, five Cities, ten Talents, ten Cities.

5. A

5. A Christian must strive to an hundred fold measure, because he that labours not in addition to his fruits, is on the losing hand, and at last shall lose them all. To sit down and not persevere, is to lose all his labour. *He that continueth to the end, shall be saved.* A sound Christian therefore expects not his Sabbath or rest here, nor to cease from his labour, till he come into heaven; which makes him with Paul forget things behinde, and presse still forward, Phil. 3. 13. And the commandment is, to finish our salvation with feare and trembling, Phil. 2. 12. And the end (we say) crowneth all.

Use 1. To reprove such as stand at a stay in Religion, as having Grace and Religion enough, and they need no more: Who are to know, that they may suspect the truth of that grace which flatters it selfe, and conclud those beginnings to be deceitfull, which are not followed with constant increase. Again, they mistake true grace, which is not so soon attained as they think, being as a grain of Mustard-seed, which neither roots, nor grows, or spreads to a tree suddenly, but by degrees, and is dead further than growing: and the Lords Talent which thou must occupie to increase till he come, Luk. 19. 13. And, give up Trade once, thou must needs prove bankrupt, and beggerly. Lastly, every man would conclude thus in naturall things: If he see his corn in the field stand at a stay and never shoot forward, he will soon conclude, he shall never receive a comfortable harvest of it: And if he see his childe stand still at a stature, and never increase, nor grow stronger and bigger, he will easily say, Surely he will never come to be a man. So may I say truly of those that will still be children in knowledge, faith, obedience. They shall never attaine the measure of the age of the fullnesse and talnesse in Christ, Ephes. 4. 13.

Yet those are in more fearfull estate, who in stead of growing to an hundred fold, fall back from the measure they once had: as the grasse or corn that grows on the house-top, which was green and flourished a little while, but incontinently withers away, and falls to nothing. Be it known unto all these: 1. That they never had a grain of true grace; for that would be rising, if not to an hundred fold, yea to sixty, or thirty. 2. Let them be assured, that no man ever went to heaven backward; but, whom God hath a good purpose to save, he bringeth forward. 3. If any withdraw himselfe, the Lords soule hath no pleasure in him, that is, hates and abhorres him.

Therefore looke to it, and awaken thy selfe in time, who haddest begun to set thy hand to the Plough, but hast looked back, and haddest set out of Sodom, but hast looked behinde thee; and out of Egypt, but runnest back againe. Thou couldest and diddest see and sorrow for sinne: now thy conscience is seared. Thou couldest and diddest pray privately, and in thy family; now hast given up this duty. Thou diddest read the Scriptures, redeeme the time, durst not sweare, nor breake the Sabbath, nor neglect the preaching of the Word: now Cards and Tables eat up thy time, thou canst sweare, and swill, and drinke, and scorne the preaching of Gods Word, on the Sabbath day, or on other dayes, canst disdain and wrong the Preachers and Professors of the Gospell. To thee, I say, Better thou haddest never seene the light of nature, or grace, than have proved such an Apostate, such a dog, such a swine, 2 Pet. 2. 20, 21, 22. Know for a certaine the trees of Gods Garden shall not lose their lease, Psal. 1. 3. Remember whence thou art false, repent, and doe thy first workes, Rev. 2. 5.

Use 2. To move us to strive to the highest pitch of grace, to get beyond others, yea our selves daily, towards the hundred fold fruitfulnessse.

1. Consider thine owne weakenesse and wants. Thou that knowest most, knowest but in part, beleevest but in part, and the most holy is holy but in part;

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Mat. 10. 22.

Fearfull to
stand still in
grace.

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2
Straite neckt
vessels are
long a filling.

3

Much more
to fall away.

1
2
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Heb. 10. 38.

five motives to
aspire to the
highest pitch
of grace.

1

part; and, one of the first and best effects of faith, is, to see the weaknesse of faith. It lets thee see how farre thou art from the perfection of Gods Law and Image, from the marke and high calling, from the pitch and stature of the Saints, whose praise is in the Scriptures. It sees naturall fulnesse a step-mother to the desires of grace, for increasing it. And if thou hast not attained a sence and strife against imperfection, thou art not yet in the way to Christian perfection.

2. Consider the nature of true grace, the least taste whereof is so sweet, as he cannot but desire a full draught: as the taste of the fruits of the Land of Canaan quickned up Israel in the Wildernesse to goe forward, to take full possession; so the sweetnesse of the first fruits in grace exciteth an earnest desire for the full fruits in glory. Our Saviour compares true grace to a Leaven, which a woman hides in meale till all be leavened, Mat. 13. 33. It will season every part, and the least fulnesse in parts desireth and endeavoureth to fulnesse in degrees. He that findes a small measure so sweet and joyous, assures himselfe, if he can attain a greater measure, he shall attain greater joy, and out of a full measure, a full joy, as Christ promised.

3. Consider the worth of grace, how precious a thing it is. If men could see the worth of it, as of gold, and silver, they would as eagerly, desire it, and be as restless till they had a large measure of grace, as of wealth, whereof no man saith he hath too much. Or if they were of Pauls minde, to esteem all the world drosse and dung in comparison of the least drop of faith and holinesse, we should see them lay about them otherwise then now they doe. But till this time, they will content themselves with a small shew, and lay aside this heavenly covetousnesse.

4. Consider the effect of true grace, which is as the most precious liquor, the more of which thou canst attain and contain, the more honourable a Vessel thou becomest for the Lords use, 2 Tim. 2. 22. If any man purge himselfe, he shall be a vessel of honour: that is, not onely be so, but knowe so to be: both separated from the common uses and courses of the world, and sanctified to an holy use; as also inwardly furnished and enriched with graces, as base earthen vessels, that is, wicked and earthly men are not.

5. The Lords expectation is, that we be not ἀκαρπιοι, but, πολυκαρπιοι, not fruitlesse, but very fruitfull. For unto whom much is given, of them much shall be required, Luk. 12. 48. Even a man will looke, where he sowes liberally, to reap liberally. If he bestow much seed and costs, he looks for a large crop: much more the Lord, Esa. 5. 4.

Quest. What hath the Lord done for us, that he may expect so much?

Ans. What hath he not done? what could he doe more? 1. He hath made choyce of us, that we should be fruitfull, and that our fruit should abide and abound, that is we should persevere, and daily adde to our fruitfulness: Joh. 15. 16. As once he knew the Jewes above all families in the earth, Amos 3. 2. to make them precious, a peculiar people, a chosen generation. We were branches of the wilde Olive: but now he hath set us into the right Vine, that we might bring forth much fruit, Joh. 15. 5.

2. He hath regenerated us by his Spirit, and made us his owne workmanship, by the effectuall calling of grace, and created us to good workes, to walke in them, Ephes. 2. 10. which phrase implyeth both diligence, and constancy.

3. He hath given us his Gospell, which bringeth forth and increaseth, Col. 1. 6. not onely in it selfe, and the spreading of it, but in the effect and operation of it. Our Sunne of righteousness is in it selfe seven times brighter, than in the shady time of ceremonies: Nay, never since the Apostles dayes was Christ so lively described and crucified in the powerfull, plaine and pure Gal. 3. 1. preaching

preaching of the Gospel, as now to us. And for the effect: these being the sweet waters from under the Sanctuary, refreshing the people of God with new comfort, produce new fruits every month, that is continuall fruits of renovation, and so grow to their height every day more than other. Have we the Gospel, which is a wisdom full of good fruits, and shall we not shew the fruits of it?

Jam. 3. 17.

4

4. He hath sent his servants among us, to call on us to bring forth fruits of amendment of life. He hath raised up of our sonnes for Prophets, and our young men for *Nazaries*, Amos 2. 11. milk-white, Lam. 4. 7. for puritie both of doctrine and life, excellent Teachers and Ministers, enriched with far more excellent gifts and graces, of knowledge, wisdom, utterance, zeale, pietie, than the ordinary Teachers of the *Jews*: the least of them greater in Office, than *John Baptist*. These cry for fruits becoming the Gospel, which carries abundance of Spirit, life and grace in it. Where are the abundant fruits of our abundant hearing? Shall Wisdom send forth her maids, still inviting us to her preparations, and meanes of strength, and refreshing, that we might walke more strongly in the way of understanding, *Pier.* 9. 3, 6. and shall we be weaklings still? Shall we feede daily at the table of Wisdom, where is so full provision, and never grow in strength and stature? Is not this to frustrate the Lords expectation, to let his servants lose all their labour?

5

5. He hath given us raine and fruitfull seasons, such a season for increase as never had any people, nor all our fore-fathers before us: Witnesse the warme Sun-shine of the prosperitie of the Gospel, with a largesse of peace and plentie. For the Gospel hath not come beggerly and miggardly, but with a full horne of blessing, peace, plenty, renowne above the *Jews*, and all other Nations round about us, who while they are wasted with murdres or invasions we sit every one under his Fig-tree, enjoying God, his Gospel, our peace, our goods, our earthly happinesse. Witnesse the Wall and Hedge of his gracious protection, under a peaceable, sweet, and Honourable Government, which preserves to us with the Gospel, our wealth, honestie, libertie, and lives, and hammers downe the Popish Dagon, Antichrist himselfe, and all his banded vassals against us, and keepes us without walls. Witnesse the removing of stones, obstacles, and lets which might hinder our fruits, working for us in turning off many monstrous mischiefs and plots against the Church, in corrupt doctrines and errors of false and libertine Teachers, and as many mischievous devices against the Land, from Furies without, and Vipers within.

Now what could he doe more for his Vineyard? What can he expect lesse, than abundance of sweet Grapes? Judge now betwene the LORD and his Vineyard, whether, if it deceive his expectation, he may not lay it to waste.

For this place, the savour of it, in respect of the meanes, might be like the smell of a field, which the Lord hath blessed, *Gen.* 27. 27. Take heed it be not like the Heath in the Wildernesse, *Jer.* 17. which knoweth not when good cometh, but notwithstanding Sunne, raine, and gracious seasons abides an Heath still: Or like that ground, which (after raine often falling on it) bringeth thornes and bryers, and is heere a curse, *Heb.* 6. 8. Surely if God gather no better fruits of all his labour from many, then his servants and Ministers doe, the cause is on all hands pittifull. Oh that we could say as *Isaac*, *Gen.* 26. 12. that we did reape an hundred fold in our people! nay, where is our thirtie fold? nay, many of us would be glad to see our seed again.

Quist. How may I know I am proceeding in the degrees of grace?

Ans. By these notes: 1. The highest pitch of perfection is full and small

finall separation from all sinne. Thou art daily proceeding to that measure, when all sorts of sinne, secret or open, gainfull or profitable, are forsaken, resisted, and in part conquered. 2. The highest pitch of perfection is similitude, conformitie with Christ, (not paritie, or equalitie in degree, but) to be a perfect-holy member of so holy an Head. Then thou proceedest in degrees of grace; when (as the fulnesse of Deitie dwelt bodily in Christ, so) thou art daily made partaker of the Divine nature, 2 Pet. 1.4. that is, by the inhabitation of the Spirit of God, united unto Christ; thou growest daily like him in spirituall life, sense, and motion, in the graces of faith, love, humillie, obedience, patience, in the powerfull and constant resisting of temptation, in dying to sinne, in rising from sinne, in ascending after him, and walking as he walked, 1 Joh. 2.6.

Four notes.
to know thy
proceeding in
the degrees
of grace.

3. Earnest strife, purposes, and indeavours to perfection: as when first, thou aymest at full conformity with the Word in every thing, both which abides within thee, and comes without thee: for it bindes thy thoughts, words, and actions: Secondly, when thou fixest thy will in resolution to hate all the wayes of sinne, and to love all right confesse: Thirdly, when thou nourishest heartie purposes and indeavours, to be found continually fruitfull and acceptable, as David, Psal. 119.5. *Oh that my ways were directed in thy statutes,* and Paul, 2 Cor. 5.9.

4. When thou findest the work of the Word still fashioning thee as the hammer of the Lord, to make thee part with thy roughnesse, and fit thee for his own use. And seeing God hath erected his Ordinances as Conduit-pipes to fill up vessels of grace to the brim, set thy selfe under these spouts, and never come to the Ministry, but with intent to be fuller than thou wast before. If the Word raise thee daily out of the world, and make thee more heavenly-minded, richer in good works, more loving to Gods people, more gracious in speech, more diligent in private duties, more watchfull to prevent sin, with the occasions, now thou art increased, else art at a dangerous stand, if the Word cannot moove and prevaile with thee.

With patience.]

Here we have another difference of the good ground from all the bad Hearers that are in the Church. The first received not the seed: this receives and retaines it. The Second choakes the seed, as so many thornes: this cherisheth it in a good heart. The Third comes up faire, as seed in a gravell, or neere a rock, but withers when the heat of the Sun riseth: but this continues fruitfull, and perseveres in goodnesse, brings much fruit, even an hundred fold *εκατονπλοσιον*, and as Beza observes out of one Greek Copie, *πολλον* much patience.

Continuance
of the fruits.

Doct. For producing of ripe fruits of Christianitie, we have need of much patience. For, as after the seed is sowne into the ground, it endures many violent stormes, and cold blasts, the pinching frost and snowes of Winter, the parching and burning heate and droughts of Summer; exposed to all casualties, so as the Husbandman cannot looke for a present Harvest of his sowing, but must waite for the precious fruit of the earth, (*μακροθυμειν ειναι*) and hath long patience for it: Even so the hearers and receivers of the Word into good hearts, ordinarily endure great and violent afflictions, and all the stormes which Satan and his instruments can raise up against them, before they can bring forth fruits: And therefore, Jam. 5.8. *be patient, and settle your hearts to the coming of the Lord,* Heb. 10.36. *Ye have neede of patience:* and that the Apostle speaks to this very purpose there he opposeth to this *υπομονη* *σωτηρια* in vers. 38. *If any withdraw himselfe, my soule shall have no pleasure in him,* Heb. 12.1.

Doct. 1.
Patience necessary
to
fruits of
grace.
Jam. 5.7.

Let us run with patience the race set before us : Our life being a Christian race, patience holds us in breath, and makes us long-winded, that we tyre not, and give over before we obtaine the goale and crowne of glory.

Here for our further direction, we will consider, 1. What this vertue of patience is, 2. Why it is so necessary, 3. The use of all.

Patience what it is.

1. *Patience is a grace of God, by which we passively obey God in all the crosses he imposeth upon us, willingly, quietly, and constantly. It is a grace of God, a fruit of the Spirit, Gal. 5. 22. not growing in our owne grounds, but derived from God, who is therefore called the God of patience, Phil. 4. 14. Not a common grace, but a speciall issue of faith and love; never sowne, nor sprouted in the waste of the world, among Heathens, but specially bestowed on the Elect and Believers. By which we passively obey God :* Here is expressed the object, and the act of patience. The object of it is griefe, and passion: take away passion, there is no use of patience; as, where no enemy, no use of weapons; where no disease, no use of Physick. The act is obedience to God, as Christ in all his sufferings, *Not my will, but thy will be done*; and old Eli, 1 Sam. 3. 18. *It is the Lords, let him doe whatsoever he will.*

Mat. 26. 39.

In all the crosses he imposeth upon us : not such as we call and pull on our selves, as Baals Priests, 1 King, 18. 22. or such as in Monkes, Fryers, Eremites, of themselves whipping themselves: to make show of hypocritall patience and satisfaction. This is a voluntary, blinde obedience, under their owne hand, and not Gods.

Patentia Lombardica.

And because patience perforce is no vertue, I adde the manner of Christian suffering, that it is *willingly, quietly, and constantly. Willingly*, because there must be correspondence betweene our wills and Gods, in things so greatly making for our good. The Patient willingly submits himselfe to the bitter Pills, and tastelesse Potions of Physicians, because he hopes for good by them. But here is more assurance, that God will turne all to the best. *Quietly and meekly*: Psal. 39. 9. *I held my tongue and said nothing, for thou Lord diddest it.* And herein our Lord hath gone before us in example, who *was dumbe before the shearer, and opened not his mouth*, Esa. 53. 7. *Constantly*: A good Disciple, must take up his crosse daily, not startling at the greatest afflictions, as Paul, he is ready not onely to be bound, but to dye for the Lord Jesus, Act. 21. 13. nor fainting under the heaviest burden, seeing it is but for a moment, and the burden shall not be above our strength, and in the issue we shall see, *The light afflictions of this life are not worthy the glory that shall be revealed*, Rom. 8. 18.

Luk. 9. 33.

Reasons for the necessitie of patience, six.

1. The necessitie of Patience in the Christian course, appeareth by these reasons: 1. The scope of the Gospell is, to make men fruitfull Christians. But this can never be, without the persecution of the world. For Christ, and his crosse are inseparable: and it is a ruled case, *Whoever will live godly in Christ Jesus, must suffer persecution*, 2 Tim. 3. 12. No Disciple can expect to avoyd or shunne the crosse, but expect that entertainment which our Saviour foretold, Mat. 10. 22. *Ye shall be hated of all men for my Name sake.* The shadow doth not more undividedly follow the body, than persecutions and tryals follow the profession of the Gospell. This necessitie of suffering afflictions, implies and inferres a necessitie of patience. For as he that is to stand under an heavey burthen, must have strong shoulders, or else he must needs sinke: so, unlesse patience beare such burthens as doe inevitably follow the profession of the Gospell, the godly cannot but sink under them.

2

2. It is necessary in respect of the manuring and preparing to fruit. The best ground brings no fruit, unlesse it endure the Plough, the Harrow, the cold, the frost: Even so the Lord prepareth his children to fruits of grace, by patient enduring many tryals. The Wall-nut tree is made fruitfull by beating, Camomile by treading upon, the Palme by pressing, and the Christi-

an by suffering: while the Lords over-ruling hand brings out of the eater meate, and out of sowre sweet, as the most seasonable Summer-fruits by the sharpest Winter.

3. In respect of the producing of fruits, there is great need of patience: seeing there is no fruit of grace, which Satan seeks not to kill in the very sprouting and first appearance; as the childe in his birth, Rev. 12. 4. And the wicked world seeks to blast them with the East-winde of reproches; yea to nip and pinch them, out-face and destroy them, with strong and violent persecutions: so as without patient enduring the crosse, and despising the shame, this thirtie-fold cannot be expected, much lesse an hundred fold. As a woman brings forth no fruit of the wombe, unlesse she patiently endure her sorrows: no more can the Christian any fruit of grace, without his sorrowes. Thus Christ himself brings forth to us all his blessed fruits, not without the greatest patience, proportioned to his greatest sufferings: and after the same manner must we also bring forth our fruits to him. Heb. 12. 1.

4. It is necessary, in respect of the growth and ripening of fruit. The seed sown comes not up all at once, but by degrees; first, the blade, then the eare, then ripe fruit, Mark. 4. 28. So all our graces and fruits are small at first, and receive increase by little and little. And therefore as the Husbandman expects with patience his fruits, and plucks not up his corne, because it is small and weak at first, and comes not up full corne: So the Christian must patiently wait for the growth and increase of his fruits, even till they come to some perfection. Jam. 1. 4. Let patience have her perfect work: Nothing can come to perfection but by patience.

5. It is necessary in respect of things that might binder the growth, if patience prevented not: as first, the smart of present afflictions; for every affliction is grievous for the present, Heb. 12. 11. the mention thereof oftentimes makes us shrinke, and startle, and grow out of heart, because of the roughnesse of our way. But now by patience we possesse our soules, the present remedie of the Disciples greatest persecutions, Luk. 21. 17, 19. whereas by impatience we lose our selves, and lessen our fruits. Secondly, the common crosses which accompany our mortall life, will make us weary enough, unlesse patience supply some strength, and under-shore us. But by patience we give glory to God, and his soveraigntie, and right in disposing of us, and to us, according to his good pleasure: Job 1. 20, and 2. 10. Patience makes us say, Not my will, but thy will be done; If I must drinke of the cup, I will drinke of it. Thirdly, inward temptations, and disquietnesse of conscience, the wounds of spirit, are so intolerable, that the violence of them often shakes off many fruits, and makes the Christian walke weakely many dayes. Now patience alone keepe the soule at peace and quietnesse, waiting for God unto succour or issue. It holds the heart in expectation of the accomplishment of Gods promises, and our happinesse in Christ. Though the vision terry, yet it waites for the appearing of Gods face, and the healing of the soule, and is not disappointed. Fourthly, there are enemies without, which hazard our fruits. How easily and suddenly are we overcome of evill, and drawne to returne injurie with injurie, and being provoked, follow our owne revenges? But now Christian patience steps in, holds the bridle, and turnes the course. Now the Christian can blisse, being cursed, and doe good for evill, and overcome evill with goodnesse; which is a singular fruit of grace. Fifthly, infirmities of brethren with whom we converse, were a great meanes to shake off our fruits (as Barnabas lost his sinceritie for a time by Peters dissimulation;) if patience did not uphold to discerne and beare the infirmities of the weak. Rom. 15. 1, 2. and not please our selves. But this will put an hand to helpe them under their burden, and from under it: as 2 Tim. 2. 24. The servants of God must be gentle to all, suffering evill men patiently, proving if at any time God will give them repentance.

patience: And much more it endures, and (if it can) sover, and cures the infirmities of brethren.

That is the fifth reason.

6. Patience is necessary, in respect of the harvest of fruits, the gathering and full reaping of all the seed sowne. And thus the good ground brings forth with patience, that is, with patient expectation of the full fruits; the first fruits whereof are already attained, Rom. 8. 25. It patiently abides for that it seeth not. And in this respect, the Apostle saith, *We have need of patience*, Heb. 10. 36. *That after we have done the will of God, we may receive the promise.* And thus we now inherit the promises, as did the Saints, namely, *through faith and patience*, Heb. 6. 12. How strong the expecting of the recompence of reward is, to uphold the heart unto fruitfulness, see in *Abraham*, Heb. 11. 10. and in *Moses*, vers. 26. And that this Harvest is only promised to patient enduring, our Saviour noteth, Mat. 10. 22. *He that continueth to the end, shall be saved:* And the Crown is given onely to the Conquerour, not to him that forsakes the field.

III. The Use of all now followeth.

Use. 1.
Faulcy p. o.
fession, that
refuseth to
suffer.

1. This serves to reprove the delicacy of our times: For generally men professe a faith severed from patience. For what? Have they suffered for Christ or good conscience any thing all their life long? Nay, they resolve to suffer nothing: not a word of disgrace, not a frown of a Superiour, not the least trifling losse or inconvenience for Christ: but rather farewell Christ, and his profession. Let these men know, 1. That sound grace never comes without a sound burden of crosses to be taken up daily: 2. Refuse to suffer with Christ, refuse to raigne with Christ. Rev. 1. 9. *John a companion in the Kingdome, and patience of Jesus Christ;* never expect to be a companion in the Kingdome, if not in the patience of Jesus Christ; He need no such companions, as flee away when he hath most need of them: 3. Refuseth thou to suffer a Flea-biting in comparison, a blast of words, a frown of bad times, now in days of the peace of the Gospell? what wouldst thou doe in the stings of Scorpions, and the fiery tryals of former times, but shame both thy Lord and thy selfe? 4. Didst thou ever look so high as the hope of the high calling, Phil. 3. 14. or ever poyze the eternall weight of glory, 2 Cor. 4. 17. that thou wouldst foregoe them, by avoyding a light and momentany affliction, not worthy the glory that shall be revealed? Lastly shall Christ suffer so much for thee, and wilt thou suffer nothing for him?

Use. 2.
Motives to
provide our
selves of so
usefull a grace
as patience 3.

2. Let this stir us up to get unto us so needfull and usefull a grace as patience is, so great a preserver and continuor of fruitfulness, and furtherer of salvation. And consider some Motives hereunto:

1. The act of suffering for Christ, is an higher degree of Christian excellency, than beleeving onely, Phil. 1. 29. First, because it advanceth the glory of God, whose power can make Christians as *Salamanders*, not onely live, but thrive and be glorious in the fire of persecution and suffering. The same power is daily put forth in his servants, by which the three children walked in the midst of the fire, and onely their bands were loosed. Secondly, because it conformeth us unto God our Father, who in his admirable patience endureth wrongs at mens hands, which men and Angels could not put up unto Christ our Head, while we follow him in his sufferings, and by bearing his Crosse, goe on to the Crown: and to the blessed Spirit of God, who for his meeknesse and patience is resembled by the Dove.

2
Patience
strengtheneth
the Christian
three ways.

2. It is a marvellous great strength to a Christian: first, for the setting and ripening of his fruit; for how comes it, that sin wastes in him, and corruption abates, yea consumes, which still raignes and swayes the most? or that grace thrives and prospers in him, which is scorned and trampled by the most? but because he is patient to have his lusts mortified, so are not they; he

he is patient to endure the labour of faith, and love, so will not they. An heavy Christian, when he is to goe about duties of mortification, or sanctification, is soon discomfited as were the *ten spies*; there were so many enemies, so high walls to scale, so many Lyons in the way: But where patience prevails, it comes in like the two hearty spies, *Caleb* and *Josua*: Tush, it is nothing to overcome these *Canaanites*, why, they be but men, in Gods displeasure, the Land is ours already, and; what if we abide a brunt or two, or endure some difficulty? the good Land is worth it. Secondly, what great strength doth it fortifie our faith withall, than which no one, nor all graces are more assailed? Patience as a shield steps in, and beares off such thrusts, and blowes, and shot, as otherwise would foyle Faith utterly. It is a preserving vertue, and is for the conservation of the soule, *Heb. 10. ult.* *Cyprian* in his book, *de bono perseverantia* faith, that as Faith is the foundation of Christianity, so patience is the rooffe and cover, that keep the whole work whole and dry; and therefore is said to hold our soules fast to our selves, as Faith holds them to Christ. Hence it is called *the Anchor of the soule*, without which, Faith, and all graces in the soule, as in a ship, doe totter and reele, as a ship without an Anchor. Thirdly, what great stability affords it to a Christian, when it makes him, and holds him constant, and himselfe, in all the changes of his outward condition, and externall occurrences? Let what stormes can bluster abroad, he possesseth his minde at home: His heart is settled by patience, which frameth his minde to his estate, when his estate is not to his minde. He is the same man in prison, as at liberty; in sicknesse as in health; in trouble as at rest. Where others goe for currant Christians, till tryall come, and the whistling windes rise, which blow off their leasie profession; but then are proved counterfeits, because they stored not up patience, to part with deare things, rather than with Christ and his Religion: these are constant to Christ, and themselves, seeing Christian patience supports them in doing and suffering for God and good conscience. Thus of the second motive.

*Nulla anceps
lucamen in
virtute sine
illa Virtus:
nam vidua est
quam non po-
tencia format.
Prudent. in
Psephomachia.*

3. Great are the sweet and comfortable fruits of patience, even above peace. First, a Christian hereby may try the sincerity of his faith, *Jam. 1. 3.* *Four sweet*
The tryall of your faith brings forth patience: for faith is such as it is in tryall. *fruits of pa-*
Hence did the Apostle Peter, (*1. 1. 7.*) tell the *Jewes*, that by patient enduring of *tience.*
affliction, their faith was tryed to be much more precious than gold. Wouldst thou try
the sincerity of thy faith? Have recourse to thy patience, not to thy peace. *1*
Secondly, Christian patience makes a man a living Martyr, without fire or
sword: makes him not onely dye living, but live dying for Christ and good
causes: to which, being a speciall service of honour, belongs a speciall re-
compence, *Rev. 2. 10.* *Be thou faithfull unto the death, and I will give thee a Crown of*
life. Whatsoever patience layeth out for Christ, Christ hath given *assumpsit* to
to repay *an hundred fold*, *Mark. 10. 30.* And the Lord takes speciall notice of it,
to approve and testifie unto it, *Revel. 2. 19.* to the Church of *Thyatira*, *I know*
thy faith and patience, that is, I acknowledge, and accept, and commend it. *2*
Thirdly, patient bearing of tryalls, is a good argument we are in the right
way, which is *narrow and strait*, all strowed with crosses, difficult and un- *3*
pleasing unto flesh: *Mat. 7. 14.* *By many tribulations we must enter into the King-*
dome of God: and he shall not enter, who will not be at the paines to seek, and
finde, and enter. Fourthly, it makes the whole life, though afflicted, yet com- *4*
fortable: Outward peace often turnes our good things into evil and hurt-
full: as, *David* in his peace and prosperity said, that is, craked and vaunted, *he*
should never be moved, *Psal. 30. 6.* But patient enduring of affliction turnes all
evills into good. Be any any thing never so evil in it selfe, it is not so to
thee, but by thine owne default. If thou hast patience, so many crosses will
befo many comforts: Thou shalt suck sweet out of sowre. Misery cannot
make

make thee miserable, whose patience turns all poysons into medicines: Thou hast by thee a soveraigne remedy for all sores. And in the end, the issue is blessed, and immediately after the combate, comes the Crowne.

Use. 3.
No ill signe
that a man is
put to his
patience.

3. This serves to reforme our judgement, who are so ready to mistake the sufferings of godly men. The world esteemes them most miserable, that suffer most persecution: as Christ himselfe in the dayes of his flesh was *despised of men*, and therefore thought also *rejected of God*, E(a. 53. 3, 4). But this Treatise hath declared, that the better the person is, the more is his suffering; and the better the fruit, the more need of patience. Pauls worke was holy, himselfe an happy man; yet bonds and afflictions did abide him in every place: he was twice in prison before Nero; and at last put to death by him. Yea, the more holy and innocent our Lord himselfe was, the more heavenly and powerfull his doctrine and miracles, the more was his suffering, and so the more use of patience; that in him the Head, we might see the estate of the members. His fore-runner John Baptist, the friend of the Bridegrome, and greatest of the Prophets; was not his work good, in seeking to draw Herod from his Incest? yet what was his wages, but wrongfull imprisonment? and at the suir, of a dauncing Damosell, he was unjustly beheaded, without course of Law. What other fruits did the Apostles bear thorow the world, but the sweet and comfortable light of grace, both in their doctrine and conversation? And what other cup did they drink, but the cup of affliction, persecution, and death it selfe? Now who dare conclude us unhappy for sufferings, who in suffering have the same cause, and such partners in our griefe, who have with us the Head of the Church, and the whole Church either going before, or accompanying, or following after us?

Use. 4.
Rev. 13. 10.

4. This teacheth us, not to be ashamed of the afflictions of the Gospel, but to be willing partakers of the sufferings of Christ, as Timothy is exhorted, 2 Tim. 1. 8. Here is the patience and faith of the Saints. Moses esteemed the rebukes of Christ greater riches than the treasures of Egypt. And as the sufferings of the Gospel are the wealth of a Christian, so indeed a chiefe honour: What needs Christ our witnesse, who hath so many witnesses in heaven and in earth, Angels, creatures, yea devils in hell? But yet he honoureth us, to give testimony unto him.

Six helpes or
means to the
patient endu-
ring of the
Crosse.

Quest. How may we willingly and patiently take up the Crosse, and endure the shame of our profession, as our Lord did?

Ans. By these meanes. 1. Consider how inseparably the Lord hath joyned persecution with the profession of the Gospel. He might, if it had pleased him, have severed affliction from the Gospel: but for sundry ends hath joyned together: first, for his own glory, who will erect and preserve a Church in the world, in despite of the world, and of the devil, and his wicked instruments. Christ will rule and shew his power in the midst of his enemies. Secondly, he will have the light manifest it self, by discovering & chasing away darkness, between which a continuall fight must be maintained. Thirdly, to stop the mouth of Satan, who would accuse us, as Job, that we did not serve God but for ease and outward prosperity. Now cleaving unto God in so many tryals, we make the divell a lowd lyer. Fourthly, to try his children, who will abide with him in affliction, and to make their rest sweet after so many conflicts, &c. Therefore wisdom will patiently bear what is hopelesse to avoyd.

Psal. 110. 2.

1 Pet. 4. 14.

Eth. 4. 16.

2. Consider we the goodnesse of our cause, which is better than the best thing we have: and this will encourage us to defend it with the losse of the best thing we have. Consider, that Christ suffers with thee, and that the Spirit of glory rests upon thee: Cast thy selfe upon the hand of thy God, as Hester, saying, If I dye, I dye, and his power shall be perfected in thy weaknesse.

3. Con-

3. Consider there is no cause we should be ashamed of the afflictions of the Gospel. 1. Nothing is a just cause of shame, but sin: not that which helps us out of sin. 2. There is no shame in witnessing to a truth especially a divine truth from heaven. 3. Christ was not ashamed of thy cross, and wilt thou be ashamed of his? 4. Compare thy shame now from wicked men, with theirs at the day of Judgement. 5. All thy shame for Christ is sanctified and seasoned in the shame of Christ for thee. 6. He that is ashamed of Christ while he was in his lowest abasement, Christ will be ashamed of him in his glory. And besides, thou that oughtest not to be ashamed of him in his abasement, darest thou now in his glory and advancement?

4. Meditate much and often on the comforts of another life; and that Christ makes it a signe of blessedness, when we suffer persecution for well-doing: and Mat. 5. 12. *Rejoyce and be glad, for great is your reward in heaven; even to great, as the afflictions of this present life are not worthy the glory that shall be revealed.*

5. Accustomethy selfe to conquer thy lusts: as, 1. Ignorance, which hinders from seeing the excellency of the Gospel: 2. Pride, lest the disgraces of Religion cast thee off, as we see in men unmortified: 3. passion and head-strength of naturall corruption, which makes men impotent and impatient: see, Heb. 12. 1. 4. Earthly and covetous desires, that thou mayest still be easily weaned from the world, the desire and use of it.

6. Labour for the helpees of patience: 1. sound judgement in the truth, allow it a deep rooting: 2. sound faith, which ministers boldnesse, Psal. 116. *I beleve, therefore I spake:* 3. true hatred of sin, to endure any sorrow, rather than sin, and admit the greatest sorrow, rather than commit the least sin.

So much of the first Doctrine. The second is this:

The blessing of the fruitfull Christian is, because he brings forth fruit with patience, he shall persevere unto the end: Or, Truth of grace is blessed with continuance. Wherein True grace is this good ground is distinguished from all the three former, whose best blessed with continuance. fruits at last came to nothing. Isa. 40. 31. *They that wait on the Lord, shall renew their strength as the Eagle: they shall run, and not be weary; they shall walke, and not be faine.* Psal. 121. 6. *The righteous shall never be moved.* Hence the Scripture compares the faithfull to trees planted by rivers of water, whose moysture being in- Psal. 1. 3: deficient, their leaves fall not off: which living Water is Christ, apprehended by faith, of which whosoever once drinketh, he never thirsteth more, because there is in him a Fountaine springing up to eternall life, Job. 4. 41.

This Doctrine being both of old, and of late opposed, we must, 1. open the nature of perseverance, which the Adversaries at this day would obscure: and 2. confirm and prove it by arguments, which they would elude.

The former, by a short description of it.

Perseverance is a singular or speciall gift of God, by which the saving grace of Christ is Perseverance so preserved in the heart of the true Beleever, as that he neither wholly, nor finally falls from what it is, it abides unchangeable in that estate of grace.

It is a speciall gift of God: Ephes. 3. 14, 15. *I bow my knees unto the Father of our Lord Jesus Christ, -- that yee might be strengthened with might by his Spirit in the inner man.* Phil. 1. 6. *He that hath begun the good work, will performe it, untill the Day of Christ.* Heb. 12. 2. *He is the author and finisher of our faith.* Where note the error of Arminians, who deny perseverance to be truly and properly called the gift of God, but the sole action of man, and the proper cause of it, the will of man: for so they write, *Voluntas proxima & sola est perseverationis causa physica*: as if the will doth not therefore persevere, because God maketh it

The object,
subject, and
meanes of
preservation.]

it so to doe, who is the God of all grace, 1 Pet. 5. 10. and worketh in us both to will and to doe, Phil. 2. 13.

By which the saving grace of Christ is preserved in the heart of the true Believer.] Where are three things considerable: 1. The object, saving grace: 2. The subject, a true Believer: 3. The meanes of perseverance, preservation of grace.

1. The object of perseverance is the saving grace of Christ: for the question is not of seeming graces, or common graces; as illumination, externall reformation, temporary faith, and the like; but of true and saving faith, love, holiness, fruits of election, and of effectually vocation; wrought by the Spirit, not restraining, but renewing. *Arminians* deny, that Gods Election is any cause or foundation of perseverance, yea or of calling to salvation: they deny any such principle of heavenly life by effectually vocation: they deny that there is any substantiall difference between the faith, holiness, righteousness of them that shall be saved, and that temporary which damned Apostates had, but only in duration and continuance. Quite contrary to the Scripture, which tells us of *semen manens*, 1 Joh. 3. 8, 9. seed remaining in us: of an ingrafted word, Jam. 1. 21. of an vnyment which abideth, 1 Joh. 2. 21. of an immortal seed, 1 Pet. 1. 23. and a fountain of water springing to eternall life, Joh. 4. 14.

2. The subject of perseverance is the true Believer, one truly justified and sanctified: for look what grace soever an hypocrite hath, he may and shall lose it totally and finally. We doubt not but hypocrites may fall from the whole profession of faith, and afterward persecute it, as *Julian*: But the question is of true Believers, and all the examples of hypocrites falling away, touch not the question.

3. The Meanes of perseverance is, that saving grace is preserved in the heart of the true Believer.] We deny not but grace in respect of it selfe, as in *Adam*, and in respect of the subject, the Elect, is subject to change, and may as easily be quite shaken out of the heart, as the grace of creation out of *Adams*. But, this saving grace is preserved (not by the Believer himselfe, by his own watch and care, though not without it; but) partly by the privilege of spirituall life, flowing from Christ, who is risen from death, and dieth no more: partly by the promise of God, who is faithfull in his whole covenant, Jer. 32. 40. partly, by the protection, aide, and custody of God, whose power preserveth his to salvation, 1 Pet. 1. 5. partly by Christs intercession and prayer: and partly, by meanes appointed to preserve that sparke of heavenly life, the Word, Ministry, Prayer, Exhortation, &c.

For these are certaine Rules: 1. That neither the promise of perseverance on Gods part, nor the assurance of it on mans, doe hinder the meanes, or make exhortation and prayers unfruitfull (as *Arminians* teach us:) but rather imply and include them. Luk. 22. 46. Christ had told Peter he had prayed his faith should not faile, but yet exhorts him withall to watch and pray: who dare say it was idle, though Peter might be certain of perseverance? Mark the same argumentation in, 1 Joh. 2. 27, 28.

2. Conditions hinder not the certainty of the promise. For the Lord will uphold them to all conditions requisite: He that makes them persevere to the end, makes them persevere in the meanes.

3. Conditions hinder not the absolute both promise and performance: For the same thing may be both absolutely promised, because it shall certainly be accomplished, and with condition, that it shall not be accomplished but in such meanes, as wherein mans care and will commeth in, which being made to persevere, persevereth.

4. Much lesse can this assurance stand with a deliberate purpose of sinning,
or

or cause any such boldness: Because it is begotten and nourished by godly exercises, and begetteth also and nourisheth them.

That he falls not wholly and finally.] 1. That the Elect may fall, and sin often, and finally, we deny not, nor is that the question: That they may admit grievous evils, with their will and consent, appears in Peter, David, &c. That they may by their sins deserve the sentence of eternall damnation, and (so much as in them lieth) incur the sentence denounced on them that continue not in all things written in the book of the Law, is out of question. But that they may sin to death, we deny: that they doe sin with whole consent of will, that any of these sins are ever imputed to their damnation, or to cast them quite out of favour, or the right of children, we deny with the Apostle, Rom. 8. 1. *There is no condemnation to them that are in Christ Jesus.*

*Non dicit nul-
lum damnabi-
le, sed nulla
condemnatio.*

2. That true grace may be not weakened onely, but quite lost, that is, such as serve to their well-being in Christ; as joy, peace, cheerfulness, &c. is yielded on all hands. But true grace, which serves for our being in Christ, as faith, love, holiness, cannot be quite lost, because the members of Christ is inseparable from the Head.

3. That true saving grace, serving to our being in Christ, may be lost in part, in some degree, in the measure, sense, and comfort of it, we affirme: The Church of Ephesus falleth from her first love. But to be quite lost in all parts and all degrees, we deny: because he that begins a good work in the Elect, will also finish it, Phil. 1. 6.

*Rev. 2. 4.
Perseverantia
radix tantam
persistentiam
infert, non fru-
strum et folio-
rum omnium.*

4. That the act of true faith and grace, and the work of it may be stopped, and lost for a time, we yield; even as it apprehends Christ a loving Lord and Mediator, which is the proper act of faith; and also in respect of outward fruits it may be stopped and interrupted, and contrary fruits taken in. But that the habit of grace, or grace it selfe should ever be lost, we deny: for, though the faith of the Elect may be lost, according to his degrees and act, yet never according to his essence and habit.

5. We deny not but that Satan may pluck at them, and violently assault them every way to seduce them by errors and heresies, and the strength of lusts; and outwardly, by terrors and persecutions: And that by the violence of such temptation, their faith and graces may be sore shaken and shattered, yea hide themselves as a small sparke of fire under a bushell of ashes; and themselves by their improvidence, unwatchfulness, and yielding to corruptions, may get many knocks, and take many grievous falls, to the breaking of their bones. Yet, that though they be plucked at, they shall not be plucked away, appears, Job. 10. 28. Heretickes may assault and stagger the Elect, but it is impossible they should seduce them, Math. 24. 24. Tyrants may prevaile against their persons, not against their faith, Math. 16. 18. Their building may be shaken, not overthrowne, because it is founded on a Rock, Math. 7. 24. Though they may be cast down, yet not cast off. Though they may fall, yet the Lord puts under his hand, Psal. 37. 24. So as the conclusion is,

*Lapsus est, non
prolapso.*

All the Elect persevere in the state of grace unto the end.] And whereas the Arminians hold, that the Elect doe persevere by a discontinued perseverance, and shall at length be saved, though sin drive them quite out of the state of grace, and drive all grace away: We plainly affirme, that the Elect persevere in the state and habite of faith, by perseverance continued, and not interrupted; and in the act or exercise of faith sometimes discontinued but after returns to it, and holds it on (though with combate) unto the end.

*The perseve-
rance of Saints
stablished by
six grounds or
conclusions,
cleared from
the exceptions
of Adver-
saries.*

Thus have we seene the description of Perseverance, in the severall linames of it: Now let us see some grounds or reasons out of the Scriptures, and the fewer, because we will cleare them from the exceptions

ceptions of the Adversaries, as briefly and plainly, as my best art could contrive.

1. Ground: drawn from the promise of the Lord, whose promises being sealed and ratified by the blood of Christ, are all faithfull, *Yea and Amen*, 2 Cor. 1.20. But God hath promised, the faithfull shall persevere, *Jer. 32.39;40. I will make an everlasting Covenant with them, &c.*

Object. *Tbompson* in his *Diatribes*, chap. 12. answereth, that such promises especially concern the Catholick Church, and so would slightly avoyd them all. But, if they be made to the whole, then to the individuall parts which are Believers: for the whole consists of all his parts, and every member hath right in that, which the whole hath right in.

Hence seeing how insufficient his answer is, he would afterward mend it, in saying, This, and such promises belong to the Kingdome of glory. But 1. hath God so great care to preserve them from falling and departing from him, there where is no such danger of falling, where is no possibility of departing from him? where *Adams posse non peccare*, in this lower Paradise, shall be turned for ever into *non posse peccare*? 2. Who would have thought a man (who would seem so acute) would give so sudden an answer, not reading the place? for read the next vers. 41. The Lord saith plainly, *I will plant you in this Land, &c.*

The *Arminians* in their Remonstrance to the States of the *Low-Countries*, answer to this place, thus, that God indeed by his motion offereth to convert men, so much as is in him, and yet a man may be not converted: as if a Master (say they) should say to his Scholler, I will make you another boy, I will teach you another tongue, &c. and yet faile, because the Masters indeavour is not well observed. So God doth all he can to convert, and to contain in grace, but we faile hereof, and so the promise also.

Ans. 1. It seemes God promisseth not to doe any thing, but to endeavour to doe his best: which cannot stand with vers. 27. *I am the Lord of all flesh: Is any thing hard to me?* 2. It is all one to say, that the heart of man is not in the hand of the Lord, to dispose it as he pleaseth, contrary to, *Prov. 21.1.* 3. If the Covenant, which they say on Gods part is true, may by our default be frustrate, then is it not the *New Covenant*, but that *Old one* which the *Jewes* brake and made voyd: For that was firme on Gods part, but frustrate by their sins. But this is another manner of Covenant, *Jer. 31.31.* not a covenant of workes, but of grace, including faith, repentance, perseverance, and all conditions to be observed on our part; and this, our sins cannot frustrate: else hath it no priviledge above the other. 4. The similitude is absurd and unreasonable, unlesse they will say, that God hath no more power over a man, than a Master hath over a boy: He may say that he cannot doe, and intend what he cannot performe, because he cannot give the boy a disposition, which God can, who cannot say more than he can doe. Besides, they will not deny, but the Lord can, and doth put out another manner of power in converting, and containing in grace, than the Master can in teaching and informing a Scholler: for, the Master doth but stir up naturall faculties, God createth supernaturall. Lastly, it were happy if Schoolemasters were so happie in their teaching, among whom, all that are taught, learne not: But here, all that are taught of God, doe come unto Christ, *Joh. 6.45.*

2. Ground: taken from the strait conjunction or marriage-band between God, and his people; between Christ, and the Christian soule. This necessarily inferreth perseverance in grace. *Hos. 2.19.* I will marry thee for ever unto my selfe, in truth, in mercy, and in faithfulness. The Lord marries us, never to depart. This espousall is two-fold. One by the outward covenant: so all and every of the *Jewes* were espoused to God. The other, by inward and

and powerfull operation: so, not all the *Jewes*, but the *Elect* among the *Jewes*, are espoused to him, as *Rom. 9.24*. These espousals cannot be dissolved, but those may.

Object. 1. The Lord marries himselfe for ever: but the bond is broken on our part. *Ans.* Then is it not for ever, if the bond be broken.

Object. 2. *Thomson* answereth the place, that all such promises habent annexas condiciones, quibus suspenduntur, & quarum praestatione determinantur: so the *Arminians*, That is onely promised, which of Gods part is to be performed, but on our part the condition is required, that we repent and depart not from him. *Ans.* 1. Contracts of marriage use not to be conditionall, but simple and absolute; else it is no binder. 2. It is true, this condition is implied and required of us, that we belevee, repent, and never depart: for, who can persevere in faith, or repentance, that wants them? But 1. this condition is not an antecedent or cause of the contract, but a fruit and effect of it. 2. It is the Lord himselfe that maintaines this condition in us: As he will not depart from us, so he puts his feare into our hearts, not to depart from him: And, in that he will not depart from us, we shall not depart from him. For then we depart, when his grace first departs from us. Therefore *David* prayeth, *Uphold me, O Lord, and I shall be safe*. In a word: *Christ* alone performes all this condition to his Church, *Ephes. 5. 25. 26.* he makes her, formes her, cleanseth her, and saveth her.

Object. 3. To avoyd this place, they adde that these promises are of temporall things, not spirituall, not eternall. *Ans.* Under temporall things, spirituall are promised, as we see in *vers. 20*. I will marry thee, that thou mayest know the Lord: And so the *Apostle* applyeth it, *Rom. 9.25*.

3. Ground: taken from the conjunction of Gods Power and Will, which is a strong ground of perseverance. *1 Pet. 1. 5.* We are kept by his power unto salvation. *Object.* By faith, faith the *Apostle*, not in the faith. *Ans.* Yes, therefore in the faith: the *Israelites* were led thorow the Wildernesse, therefore were kept in the Wildernesse: *Noah* was saved by the Ark, therefore both the Ark, and himself in the Ark were saved.

Esa. 63. 1. The Lord Omnipotent, mighty to save. *2 Tim. 2. 12.* He is able to keepe that which I commit unto him. *2 Cor. 1. 21.* It is God who stablisheth us. *Object.* True, God cannot be overcome, he is able to make us stand, *Rom. 14. 4.* but we are weak and quickly overcome. *Ans.* That God cannot be overcome, yet we may, is false: for, because he is able to make us stand, we shall be established, *Rom. 14. 4.*

Object. *A posse ad esse non valet argumentum*: It is no argument, He can, therefore it shall be so: He can make *Christs* body in more places at once, therefore it is so. *Ans.* It is weak indeed, where Gods Power is abstracted from his Will and Decree: But joyn his Will to his Power, and it is a sound argument: What God can doe, and will doe, shall be done. From both which resulteth that strong Bulwark of this cause, *Job. 10. 28.* My Father is stronger than all, and none shall pluck his sheep out of his hands.

Arminius answereth, *Quamvis rapi non possunt dum sunt oves, non sequi tamen, eos non posse desinere oves esse, aut à manu Patriis transfugere per peccata*: They may cease to be sheepe, and wander away by sin. *Ans.* 1. This is an idle begging of the question: for, what doth *Christ* promise in all that place, but because they heare his voyce, and follow him, and none shall pluck them away: therefore they shall never cease to be sheepe? And, if they be never plucked away while they are sheepe, they shall abide long enough, even till *Christ* have given them eternall life: so long shall they be sheepe. 2. If the power of the Father be superiour to all power of the Enemy, as the Text affirmes, then it is above all tentations, and suffers no power to make them

of sheepe no sheepe. 3. Though the sheepe be weake and straying of themselves, yet they have a good Shepheard, whose office is to keepe his sheepe, and rescue them from the Lion and Beare, as David: and to leade them in the paths of righteousness, that they erre not from the Fold, *Psal.* 23. 3. Therefore vainly say they, they may sinke out of the Fold, and out of the Fathers hands, though none can pluck them. Besides, though these sheepe be in themselves mutable and foolish, yet by Gods power they are preserved from totall mutation or change.

Object. Ezek. 34. 16.

Answer. Judge betweene cattell and cattell, and distinguish of sheepe: Some are so onely by externall profession, rather goats in sheepe-skins, as *vers.* 17. and *Mat.* 10. 6. and 15. 24. Others are true sheepe, inwardly marked for Christs, by inward sanctification. These may be exposed to many calamities, but shall never perish, as in the last verse of the chapter, as the other may, *vers.* 16. and be fed with judgement.

4

4. Ground: *Rom.* 11. 29. The gifts and calling of God are without repentance. Where first the explication, then the replication.

By gifts, are not meant corporall, naturall, morall, not all spirituall, common to good and bad, no, not all spirituall gifts proper to the Elect; for some not being of the essence of faith, and union with Christ, may be lost. But here are meant the gifts of Election, and of effectually calling; such as faith, hope, charity, remission of sin, justification, repentance, perseverance in grace, and glorification. These are irrecoverable gifts.

Mat. 22. 14.

The calling of God.] There is a two-fold calling: one ineffectually, the other effectually: the former according to meanes, not flowing from Election: for, many are thus called, but not chosen: the latter, according to purpose, which is ever effectually to the change and renewing of the heart.

Are without repentance.] That is, are not changed; repentance a cause of mutation, put, by a Metonymie, for change it self: for in God, whose wisdom and power attends all his counsels, can be no shadow or change: therefore gifts of this kind are unalterable.

And this is the intent of the place: namely, to shew that though the *Jewes* became enemies of the Gospell, and unworthily abused the gracious blessings afforded them by God, yet the Election and promise of God, of calling many of them, and leading them to salvation, is stronger than to be made voyd by such their unworthinesse: and the reason is, because these gifts which belong to Vocation and Election, are such as God cannot repent of. So *Augustine*: the Apostle speakes *de donis & vocatione Dei, secundum propositum*. And the Papists themselves, as *Suarez* the Jesuite, *Dona Dei sunt eterne, id est, dona illa quæ proficiuntur electione, ut verba proxime præcedentia indicant*.

De prædest.
lib. 2. cap. 6.
sect. 36.

Now for the reply: This exposition meets with two errors of *Arminius*. First, that this place is not meant of Gods immutable Decree of Election, nor of the gifts of faith and perseverance, but of the *Jewes* restitution, and calling to the communion of the Gospell: where they take in the effect, and quite juggle out the cause. Secondly, that these gifts and calling proceed not from Election: contrary to the second verse of that Chapter, *Hath God cast away his people whom he knew before?* and to the 5. verse. *Even so now a remnant is reserved through the election of grace:* and to the 7. verse, *The election hath attained*.

Thompson hath two answers to this place. 1. He saith, These are so called, in respect of the event and end, eternall life; but so, as in the meane time God may repent againe and againe. Cleane contrary to the constant nature of God, and the constant tenor of grace, the characters of which are indelible,

indelible. 2. They are (saith he) *ἀμετάμετα*, in respect of God promising, not of man receiving. Vain man, who will make the gifts according to purpose, to reele and stagger according to the wavering and flexible will of man. What? Shall Gods stable counsell depend on the levity and temerity of mans will?

The Remonstrants answer, that though God repent him not *doni sui*, of his gift, yet man may repent *doni accepti & retenti*, of the gift, received and held: beside, that God doth repent of his gifts, if man abuse them: as Gen. 6. & Som. 15. so as though God take not away his gifts, yet man may cast them away: though God revoke not, yet man may revolt, and scatter those gifts.

Ans. 1. Thus Gods mighty power is made subordinate to the power of the creature. 2. The promise of God faileth: for the temptation exceedeth their strength. 3. Gods wisdom gives not such gifts to such as will cast them away, or to none but such as know the excellency of them. The new name is not known but to him that hath it, and he that hath it, knoweth it. 4. God not onely takes away the gifts he thus giveth, but preserveth them: for this is the difference between the grace of Creation, and Regeneration: God frames our will, and makes it willing to persevere, that all the glory may be his: *Nothing is ours, therefore boast of nothing.* 5. It is true, that all conditions required, are easily broken on our part, our worthinesse being like Israels, Deut. 9. 6. But the Lord worketh all conditions for us and in us; Psal. 61. 7. *He shall dwell before God for ever: O prepare mercy and faithfulness, that they may preserve him.* Which may better be seen by comparing these places together, Exod. 19. 5. with Ezek. 36. 27. 2 Chron. 15. 2. with Jer. 32. 39. Joh. 15. 7. with Job. 17. 11, 15, 17.

In nullo gloriantur, quia nihil est nostrum: Cyp. ad Quir. l. 3. ep. 4.

5. Ground: Whatsoever our Lord Jesus prayeth, shall certainly come to passe, Luk. 11. 41, 42. But Christ prayeth for the perseverance of the faithfull, Luk. 22. 32. Job. 17. 15. therefore they shall persevere.

To the Proposition they answer, that it is not true alwayes; for Christ prayed for his enemies, that his Father would pardon them, but was not heard. But how rash and dishonourable to Christ is this answer, beside the falshood of it? For 1. Was there not absolute conformity between the will of God, the Father and the Son? Could Christ ask or desire any thing, which stood not with the will of his Father? 2. Did Christ pray for all and every of his enemies? as if he had not said, that some of them sinned against the holy Ghost; for whom he must not pray, Mat. 12. 31, 32. And, if he prayed for some, was he not heard, seeing by vertue of that prayer so many thousands were converted at one Sermon, Act. 2. 41? Surely he prayed for all his own, and was heard. 3. This their answer is a meere cavill: for, our question is of that which Christ asketh for the Elect, and not for his enemies: And here they expressly graunt, that whatsoever he prayed for, for the Elect, he is heard in, and obtaineth.

Then they answer to the assumption: that Christ prayed not absolutely for the perseverance of the Saints, but conditionally. To this I say, 1. We never read of this condition in petitioning perseverance. 2. Their Champion Thompson, chap. 19. denieth it, saying, *Oratio Christi pro Petro proculdubio ex absoluta voluntate processit, & fuit efficax, & exaudita.* Christs prayer for Peter proceeded (no doubt) from his absolute will, and was effectually, and heard.

Therefore they answer againe; that it was made for Peter upon speciall occasion. I answer, no: 1. Christ intends his speech and prayer further than Peter. Peter (saith he) *Satan hath sought to winnow, not sbee, but you vñs*: though as a good Phisician he applies the playster to the part affected, but neglects no part of the body, so Christ turnes him to Peter now most

perished: and Jude 1. Such as are called and sanctified, are also preserved of Jesus Christ. But how is he preserved, that departs and goes away?

Thirdly, in whomsoever the Spirit dwelleth, he must needs persevere in grace, so long as he dwells there: but the Spirit dwells alway in the Elect, after conversion, Job. 14. 16. 17. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: Which cuts off their third bare answer, of, So long as the Spirit dwells, and also their distinction of abiding for a time, and for ever.

Whosoever hath the Spirit of God, is borne of God; and whosoever is borne of God, sinneth not, that is, so as sin recover his raigne and power: The reason is, because the seed of God abideth in him, 1 Joh. 3. 9. that is, either the Spirit of God, whose vertue is a principall efficient, or the Word, whereby as an instrument we are regenerate and begotten of God. *Object.* True, so long as they are borne of God, and so long as the seed abideth in them, they sin not. *Ans.* So Bellarmine answereth, *Non potest letaliter peccare quamdiu perseverat filium Dei*, changing the causall particule of the Apostles, *quid*, into a conditionall *quamdiu*. So Thompson also, chap. 20. But the Apostle is expresse against their absurd evasion: He is alwayes borne of God, because the seed of God abideth in him, and is in him for ever. Nay, his nativity of God keeps him, that he cannot fall from God finally, and returne into the Kingdome of Satan again: so chap. 5. 18. He that is borne of God, sinneth not, but preserves himselfe, and the wicked toucheth him not; that is, hath power given him of God, whereby to preserve himselfe, that Satan touch him not in his Free-hold, or snatch him back againe to death and destruction.

These are some of the grounds, by which this comfortable Doctrine is confirmed: with which (to avoyd prolixity) I will content my self. Now for the manifold Objections, which are made against it, I will endeavour to prevent them all in some few Conclusions.

The first is this: No precept to beware of falling away, no promise to perseverance, no commination or threatening against Apostates, doth prove, that a true Beleever can fall away wholly, or finally.

For the former: where we are exhorted to beware of falling away from the grace of God, Heb. 3. 12. and to take heed, that standing we fall not, 1 Cor. 10. 12. and where blessednesse is promised to him that feareth alwayes, Prov. 28. 14. none of these exhortations to so great diligence, and fear, and watchfulness, argue such an absolute defect in all them to whom they are given, and in whom they are found, but agree with certaine perseverance, as meanes with the end, the cause with the effect: Because,

1. They are delivered to hypocrites, as that in 1 Cor. 10. 12. Let him that thinkes he stands, take heed lest he fall: because they wanting Faith, deceive themselves with a vain presumption, and opinion of Faith, and fall away. But what is this to the sound Beleever?

2. If they be delivered to the godly, who may also grievously fall from Faith & other graces, they prove not they can fall from true saving grace, at least in the habit and gift, but onely in the measure, degree, and parts; all which they ought to maintain and preserve. But one thing it is to fall, another to fall away: One thing to fall from the first love, another from all love.

3. No feare of falling impeacheth the certainty of not falling away. Our Lord Jesus himselfe feared, and fasted, and prayed fortie dayes and fortie nightes, before his temptation, that in his example we might see, that our feare is not then frustrate, when perseverance is certaine.

Most of the Objections prevented in foure positions or conclusions.

Hortatio ad tantam diligentiam ne deficiamus: non arguit defectum absolutum omnium ad quos exhortatio adhibetur, sed cum certa perseverantia convenit, ut media cum fine, causa cum effectu.

*Christus ipse
timuit, ut ex-
emplo doceret,
timorem om-
nem non esse
frustraneum,
ubi perseve-
rantia est cer-
ta.*

4. Meanes of perseverance and not falling away, cannot be certaine proofes of falling away, but rather against it. But exhortations are such meanes, when 1. They admonish us of our imbecility in our selves, 2. drive us to our hold, to get strength from God, and implore his ayde and help, 3. daily to awaken us out of our dulnesse and security, 4. to uphold us, being ready to faint and grow weary, by cherishing Faith and other graces, 5. not to bring in doubting, but keep us in good assurance, while we use the meanes prescribed, still looking at the promises.

And for threatening and comminations against Apostates and back-sliders, as Job. 15. 6. Every branch that beareth not fruit in me, I take away and cast out: and Heb. 10. 26. If we sin willingly, after we have received the knowledge of the truth, there remains nothing but a fearefull expectation of vengeance. 1. These and the like threats are properly meant of seeming branches that bring leaves, but otherwise are barren and fruitlesse, as a true branch in Christ cannot be, vers. 5. 2. All these comminations are conditionall, if a branch beare not fruit, which though it be impossible in a true branch, yet they are of use to them, to stir up their care and watch; and further can conclude nothing. 3. Many such places, as Heb. 10. 26. are of such as sin against the holy Ghost, which themselves say is not incident unto a true elect person.

2. Conclusion: No prayer or petition in Scripture, either for not losing the Spirit, or for restoring the Spirit, concludes against the elects perseverance in grace, but for it: Because first, prayer of the Spirit argues the presence of the Spirit, and being a prayer of Faith, cannot be denied; Secondly, it is ordinary for the Saints to pray, Take not away thy holy Spirit, Psal. 51. 11. for he is sometime taken from them, not in respect of his existence, but of his powerfull working; nor in respect of the saving gift, but of the measure, degree, and operation of it: As he is taken away from the wicked, not in respect of the gift of Regeneration, which they never had, but of some common gifts, either naturall, or civill, for office or the like, as in Saul, 1 Sam. 15. 16. Thirdly, it is as ordinary for them to pray for the returne of the Spirit, and creating a new Spirit, who is indeed quite gone, not in himselfe, but in their sense and apprehension: But this concludes nothing, that because they feele him not, therefore he is not there, no more than a man in a swoone may conclude he hath no life, or a childe in the wombe not to live, because it understands not the life of it. Fourthly, it is not (as they say) in vaine for them thus to pray, though they cannot fall away, because 1. it is an obedience, to Gods Commandement: 2. a testimony, that we depend on his strength and promise for perseverance: 3. that we shall attain this gift in Gods own meanes, which is Prayer.

3. Conclusion: No phrase in all the Scripture concludes against the perseverance of the Elect; though in some phrases they pick many quarrells. As we may see in some of most seeming contrariety.

For this in the Text, that some beleeve only for a time, we have formerly shewed, that this was far from justifying faith, of which our question is, but is meant of temporary faith, which hath no promise of perseverance, as this hath. But how weak were the conclusion, Some fall from temporary faith, therefore others may fall from justifying faith?

Gal. 3. 3. Some begin in the Spirit, and end in the flesh. Answer 1. The Apostle writes not to particular Believers, (of whom we speake) but to foolish Apostates, that never truly beleaved. 2. By spirit, is not there meant the Spirit of Regeneration, but, they begun in the doctrine of the Gospell, called spirit and life, Joh. 6. 63. and the ministry of the Spirit, 2 Cor. 3. 8. 3. By ending in the flesh, is not meant the state of a man unregenerate, but the fleshly doctrine of false Apostles, savouring wholly of fleshly and carnall wisdom. So as the Apostle chargeth them not with falling from true Regeneration,

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tion, (which they had not, and of which we now speake) but from the profession of the Gospell, which they had received. Now how inconsequent is this, Many fall from professing the truth, therefore the Elect fall from grace?

Exod. 32. 32. Some are said to be blotted out of the booke of Life: not wicked onely, *Psal. 69. 28.* but the Elect, as *Moses* prayed that he might. *Answ. 1.* Symbolicall or figurative arguments prove nothing, as this is, for God needs no books. *2. Moses*, wishing not simply, but conditionally, it might be, If Gods glory and his peoples good might thereby be preferred. *Suppositions* Condition nihil ponit in esse. are no positions. *3.* The Lord himselfe denies, that *Moses* or any elect could be blotted out, saying, *Not thee, but him that sinneth against me*, that is, lets sin raigne in him. *4.* There is a two-fold booke, a two-fold writing, and a two-fold blotting. First, there is a Booke of Gods eternall Decree of Election; in which Booke of life who ever are written, they are never blotted out: for the foundation of God abideth sure, and hath his seale, *2 Tim. 2. 19.* This Booke is sealed. And if a man say, *Quod scripsi, scripsi, What I have written, I have written,* *Joh. 19. 22.* *Num Deus quonquam scribit & delet,* saith *Aug.* August. in Psal. 69. Doth God write any man in his Booke, and blot him out again? Secondly, there is a booke of the execution of that Decree, which lies in earth, as that in heaven, the Church-booke, wherein men are actually inrolled into the company of the Church, and received into Gods Covenant and Family, by professing the Word and Sacraments.

Now such as are written in this Booke, are written in, in the judgement of charity, not of certainty. True members are indeed written, the hypocrite onely in the opinion of himselfe and others. And this is the two-fold writing, one true, the other imaginary. *Augustine* on *Psalm 69.* expresseth it excellently, thus *Dicuntur scripti, quia sic putant & putantur: nec sic accipere debemus, &c. sed hoc dictum est secundum speciem ipsorum, qui ibi se scriptos putabant.*

So also there is a two-fold blotting; *1.* Out of the Church, when their hypocrisy is discovered, and they thrust out of the company of the faithfull, among whom they were written and numbred. *2.* Out of the other Booke Delectur, cum declarantur ibi non esse, August. in heaven, when they are declared and manifested never to have been written there.

Now the argument is weak, Because some are blotted out of the booke of the Church, therefore some out of the Booke of Election: and, because some are declared never to have been written in the Booke of Life; therefore those that are indeed written there, may fall away.

Rom. 14. 15. We read of some destroyed, for whom Christ died: therefore members of Christ may fall away, and perish. *Answ. 1.* By destroying is meant, not a casting off the foundation, but a scandalizing of our brother in indifferent things, (of which, the Apostle there treateth) whereby we destroy so far as is in us, and pluck him from Christ: but if he be a true Believer, the mighty hand of God upholds him, perhaps not from falling, but from falling away. *2.* Christ is said to dye for a man two wayes, *1.* Improperly and generally, for the whole visible Church, for whom his death is sufficient: *2.* Properly, truly, and specially for the faithfull and Elect, to whom it is effectually applied in the vertue and merit of it. Many of the former may be destroyed, none of the latter. *3.* Members of Christ are so two wayes: *1.* In the judgement of charity, and of the Church, all outward members of the Church are to be reputed, redeemed, and justified, till by their Apostasie they declare themselves hypocrites; for whom Christ never dyed: *2.* In the judgement of certainty he dyed not for all, and every one. Now the weakness of the argument appeares evidently, That because some fall away, for whom Christs death is sufficient, therefore they may, to whom it is effectual; or because some, who in the judgement of charity onely

only are redeemed, fall away; therefore such as are certainly redeemed by his death, may.

Obj. 2 Per. 1.9. We read of one who was washed, but forgets he was purged from his old sins. *Ans.* There is a two-fold washing: One outward, by the water of Baptisme, by externall profession, and outward reformation, as *Simon Magus*: The other inward, true and reall, by the blood of Christ, applyed by the Spirit and faith, by meanes of the Word, and by the waters of sanctification. And accordingly there is a two-fold purging, one reall and existens, the other in opinion, profession, and judgement of ones self and others. The former being truly washed, cannot forget their purgation, as the latter may. One drop of that water springeth up to eternall life. But it is no good argument, Some professing cleanness and purity fall away, therefore such as are cleane indeed: some washed with outward water, therefore such as are baptized with the holy Ghost and fire.

Obj. Heb. 6.4. & 10.26. Some that are enlightened, and taste of the good Word of God, and are partakers of the holy Ghost, and are sanctified by the blood of the Covenant, fall away, and cannot be renewed by repentance; Therefore Elect persons may fall away finally. *Ans.* 1. In generall: None of all these phrases implyeth true Regeneration: Besides, the Apostle speaks of hypocrites, and such as sin against the holy Ghost, not of any true Beleever. 2. In speciall, and to the particulars.

Some that are enlightened, fall away.] But this is of knowledge in judgement, not in affection: of knowledge in the brain, not in the heart: of bare illumination, without thorow-renovation, or reformation: of science, without conscience, experience, practice. What a great measure of knowledge had *Demas*, *Judas*, and *Julian* attained, by which they seemed to have cleane escaped such as are wrapped in error? And yet they were again intangled in error, the greatest error being to know, and not to doe. Now what argument is this, It is possible for some truly enlightened, to fall away, therefore for some truly regenerate?

Obj. They taste the heavenly gift, and the good word of God, & yet fall away.] *Ans.* By tasting, may be understood two things: 1. An approbation in judgement, seeing in some measure the excellency of the gift, *Job*. 4. but this is in generall, not in speciall; in others, not in himself, as *Balaam* and *Agrippa*: 2. An inclination in the affection, ravished with that excellency, as the bad ground received the seed with joy, and hearing and seeing the happinesse of the Saints, wish and desire to partake of it, as by wishing they could win it: but deale as hard Chapmen, who see a commodity, and their own need of it, and prize, and cheapen it, but will not give so much as it must cost them, & so goe away without it. *Balaam* wished to dye the death, but would not live the life of the righteous. And the young man in the Gospell was loath to sell all, and so went away without salvation. Whereas a sound Beleever will sell all with the Disciples, and count all but losse or dung, with *Paul*, and exchange the treasures of Egypt with the Crosse of Christ, as *Moses*. Thus the hypocrite, only tastes the gift, and feedeth not, but the Elect feed on the Bread of life, and drink of the water of the Well of life, unto life eternall. Now this is no good argument, because some that taste, doe fall away; therefore so may he that feedeth on Christ.

They that are partakers of the holy Ghost, and sanctified by the blood of the Covenant, fall quite away.] Hypocrites are sanctified by the blood of the Covenant, 1. In respect of profession, not of the power of holinesse; 2. In respect of externall communion with the members of the Church, in the Word and Sacraments, not of an inward society or sanctification; 3. In respect of the application of the blood of the Covenant, not by the Spirit, but by the meanes; but diversly from that to the Elect: To the Beleever, truly, by faith, and to his sal-

salvation : To the hypocrite, in outward shew and appearance, in opinion, in the judgement of charity onely, and to his greater condemnation, 1 Cor. 11. 27.

They are also partakers of the holy Ghost : that is, excellent gifts of the holy Ghost : as 1. the spirit of fear, howling for sin, and sorrow, wishing the sins had never been committed, as in *Cain*, and *Judas* ; but alwayes want the Spirit of love ; 2. Externall reformation in great measure, as *Herod* did many things, but kept one *Herodias* ; 3. Fervent zeale for the Lord, as in *Jebus*, 2 King. 10. 16. but, for a start, at the beginning, and for the sins of others, not the own : 4. Holy motions, with which the Spirit inspires them, and often purposes and promises to follow them, as *Saul* had many.

But, 1. they never have any but common gifts, not the speciall gifts of faith, charity, true repentance, proper and peculiar to the Elect : 2. Though they have the gifts of the sanctifying Spirit, yte not the gifts of Sanctification : 3. They never come to be sanctified throughout, in body, and soule, and spirit, 1 Thes. 5. 23. nor to be thoroughly changed into the Image of God, 2 Cor. 3. 18. Now this is a weak argument, because some having the gifts of the sanctifying Spirit, fall quite away, therefore some also that have the gift of sanctification.

They that taste of the powers of the life to come, fall away.] This tasting also is incident to hypocrites, and standeth in two things : 1. Thoughts and meditations of the life to come : 2. A powerfull working and forcing of the heart to look somewhat that way, and to doe something, seeking to enter. Yet they shall never enter, 1. Because they onely taste, not digest these meditations, to follow them home : 2. Because if they performe any thing, they doe it not purely, not for Gods glory, but themselves ; not for love of God, but self-love ; Gods glory and service shall be subordinate to their own benefit. 3. Because they are not upheld with patience to fruition, as the Elect are.

Thus much of the Phrases of Scripture, which seem to infringe the Doctrine of the Elects perseverance. Many more there be, but these are the principall. Now to examples.

4. Conclusion : No examples in all the Scripture prove falling away, wholly and finally, from saving grace. *Bellarmine* brings in a great number : as if what he cannot effect by waight of argument, he would by a number of examples. We will quickly dispatch them, by reducing them to five heads.

1. Of Angels, who fell wholly and finally from grace : Which instance is clean out of the socket : For our question is not of Angels, but Elect men ; not of the grace of Creation, but Redemption ; not of *Legall* inherent righteousness, but *Evangelicall* imputed by faith in the Mediator, of which they are not capable, because Christ took not their seed, but mans.

2. Of *Adam* in innocency, who lost all grace, though he was perfectly righteous ; therefore much more those who have grace imperfect. *Ans.* 1. This example is to no purpose, the question being of men truly justified in Christ : as *Adam* in innocency was not. 2. They must prove, that *Adam* fell from his estate of Renovation and Faith in the Messiah, or else they prove nothing. 3. That he fell from all grace of Creation : which is hard for them to prove, and many of the learned hold the contrary. 4. *Adams* grace in innocency, and ours now are far unlike : He had more measure of grace, but ours hath more priviledges : He had grace whereby he might have continued if he would : we have grace whereby we both can and will. So the argument is utterly naught.

3. Of whole Churches, as Rom. 11. 20. *The naturall branches are cut off.* *Ans.* The *Jewes* were cut off in respect of the outward Covenant, and the common state of that people, as any Nation may, but not in respect of Faith, if inward and effectuall. So of the *Galatians*, Chap. 3. 1. they were cut off from Christ : this is spoken of the visible face of a Church, not of the invisible ; or, of such

Most true of
Rome, and the
Church
therein.

as had a profession only, not faith, or not true. So in Esa. 2. 2. 2. *The faithfull City is become an harlot*: That is, the City, which was a seat of faithfull men, is corrupted with idolatry, not the faithfull in the City. Again, faithfull men may be corrupted, but not wholly, not finally.

4. Of hypocrites, as *Judas, Demas, Saul, Simon Magus, Hymeneus, and Philetus*, who made ship-wrack of faith and a good conscience. *Ans.* 1. They might spare their bead-roll: for the question is of none such; for they have no true grace to fall from. 2. These must fall from all the shadows of grace they have: the Talent must be taken from them. 3. Hypocrites are said to depart from the faith, not the grace of justifying faith which they never had; but either the doctrine of faith, so called in *Jude* 3. or the profession of it, or from temporary faith.

*Folia abiecit,
radix vixit.
Theoph. in
Luc. 21.*

5. Of good and truly gracious men: for whom I answer thus: 1. *David*, the act of his faith was interrupted, not the habite; the flame of faith appeared not, but the sparkes remained; and besides, he repented, as we see in *Psal.* 51. 2. Of *Peter* it is true which *Theophylact* faith, *The leaves faded, the root lived*. 3. For *Salomon*, he fell not quite away, but was saved: both because it was never said of any Reprobate, that he was loved of God as of *Salomon*, 2 *Sam.* 12. 24. and because he was an holy Pen-man of Scripture, and a Prophet, therefore, fate in the Kingdome of God, *Luk.* 13. 28. and because of the promise to scourge him with the rods of men, but not take away mercy from him, 2 *Sam.* 7. 14, 15.

Rom. 9. 3.

4. For the prodigall son, who is thought quite lost, and dead after he was a son: 1. It is a symbollicall argument: 2. He was dead and lost, that is, to his father, and in his own sence; and so may Gods children be: 3. He returned, and was received. 5. For *Paul*, who wished himself cut off for his Countrey-men. 1. He spake not simply, but with implicite condition, if God might rather glorifie himself in his rejection, than in casting off his Countrey-men: 2. He onely manifests his affection to them, but concludes not such an effect in himself: 3. He faith not, he could be separated from Christ, but in this case he could desire it. And whereas he faith, in 1 *Cor.* 9. 29. he indeavours and bears down his body lest he be a Reprobate: I answer, 1. He speaks not positively, but suppositively: 2. Reprobate is not there opposed to Gods Election, but mans approbation: He would not be reproved for not having his life answerable to his Doctrine: 3. If it were opposed to Gods Election, yet it proved nothing, but rather the contrary: He endeavours not to be a Reprobate, or not to be so manifested, therefore being an Elect Vessell, can he be cast away? No, therefore he shall not.

Rev. 2. 4.

In a word, if the faithfull be said to fall from grace, it is *lapsus*, not *prolapsus*, a falling, but not a falling away: it is from the measure, or the degree, or the sence, not the whole grace given; as the Pastor of the Church of *Ephesus* fell from his first love, not all love. And it is inconsequent, The faithfull may fall for a time, and in part, therefore wholly and finally.

Therefore we conclude, that no regenerate man can fall *totum, à toto, in totum*, the whole man with full consent, from all grace and goodnesse, into all evill, or any evill, for altogether, to the end. So as when all is objected against this Doctrine, that can be, true grace (we see) is blessed with continuance.

Object. This Doctrine of perseverance doth much hurt to make men secure, and take liberty to sin. *Ans.* 1. Fire can never make a man freeze for cold, nor the fire of grace to freeze in sin. 2. No good man can hence purchase a licence to sin: for, 1. to be Elect, and given up to sin, implies a contradiction, for we are chosen to be holy, *Ephes.* 1. 4. 2. To persevere, is to cleave to the Word of Christ, *Job.* 8. 51. 3. As he that beleeves he may quite fall from Christ, is no true Beleever, no more is he that thinkes he cannot, and doe what he list: for faith is most industrious in the meanes. 3. Though wicked men will pervert *Pauls* writings, yet he must write: and though they doe pervert truth to their destruction

1. Pet. 3. 16.

destruction, yet we must propound such profitable and necessary truths : for 1. This confirmeth the faith of the Elect, and raiseth them out of despaire, and excites them to repentance, by leading them out of themselves, to fix their eyes, not on the ouglineffe of their sins only, even after grace received, but upon Gods promises, Christs prayers, and power preserving them to salvation. 2. Nothing makes the Saints more love God, than so free and unchangeable love. 3. It excites them to much thankfulnesse, when being acquainted with their own weaknesse, and Satans daily assaults, they see themselves set into so firme an estate of happinesse, as they are armed against the dread of utter foyleing or forsaking. Whence Bucer on Job. 6. *Nothing is more profitable than to preach to Beleevers, that it is impossible for them ever to fall from grace.*

Nihil utilius quam prædicare credentibus, impossibile esse ut unquam gratia excidant. Bucer in Job. 6.

Use. 1. Let all this move us to the earnest desire of so permanent a condition, and so to labour for truth of grace, which only shall continue. Content and please thy self with no seeming or unsound grace, which shall leave thee in thy greatest need. In earthly things men desire such as are most durable, and lay about them for long estates, of life, or lives, or see-simples : And why not here, in so great necessities and expectations ?

2. Let this provoke us to perseverance in the state and measure of grace received. And hereunto let us consider, 1. The end of Redemption, to serve the Lord in righteousness and holinesse *all our dayes*, Luk. 1.75. 2. That righteousness departed from, is vain and forgotten, Ezek. 18.24. All labour, prayers, hearing, yea, all sufferings are lost, as the Galatians suffered many things in vaine, Chap. 3.4. 3. Thou shalt be judged as thou art found when the Lord comes : the question shall not be, what thou wast once, but what thou art. As the tree falls, so it lies : If of straight it be grown crooked, so it shall be judged 4. This makes Election sure, and is a note of the saved of the Lord, to continue to the end, Mat. 24.13. Glory & immortality is the part only of such as by continuance in well doing seek it, Rom. 2.7. And our Saviour is expresse, Luk. 22.28. *To you which have continued with me in temptations, have I appointed a Kingdome, as my Father hath appointed me a Kingdome.* The Lord make us upright, that by continuing in his Word, we may manifest our selves Disciples ; so following our Lord with patience and perseverance in holinesse, untill he bring us unto an undiscontinued happinesse purchased by his own blood, Amen.

Prima perit, perit altera, & altera, quarta perennis.

De terra infrugifera, & frugifera.

F I N I S.

1896

The People's Republic of China

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PRAYER

For any Time,



PERSON!



Lord God, Most mighty in thy self: and most mercifull in thy Son my deare Saviour. I a most miserable sinner: in my self a peece of earth, and by my sin a peece of Hell. Doe with all humility of heart cast my selfe down at thy footstool, to offer up to thy Majesty the sacrifice of Prayer and prayes. Unto which service I am neither worthy nor able, except thou pleasest to give me a worthinesse in Jesus Christ, and the assistance of thy good Spirit, to help mine infirmity. And therefore I beseech thee, receive mee to

grace comming before thee in that new and living way, which is paved with his precious blood, and behold me all covered over with the mantell of his righteousness and innocency; that in that garment of my elder brother, I may get blessing from thee. And whereas the number of my sins might justly accuse mee, and the guiltinesse of them might for ever oppresse me, and wrap me in the curse and damnation due to transgressors. O Lord take away all mine iniquity, and pardon all my sins, which I must confesse, I have most finfully committed against thy grace, against mine own knowledge, against many motions of thy Spirit, and against many purposes of mine own heart. Not only multiplying them as I have multiplied the moments of, my life, but have made them out of measure finfull by adding unto them, impenitency, hardnesse of heart, deadnesse of spirit, and security of life, and yet all this while could flatter my self as in a good estate. O how mightest thou pursue me with all that wrath which thou hast treasured for thine adversaries; for,

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I have broken all thy Laws in every branch and circumstance of the same. But especially, I have great cause to bewaile my unfruitfulnesse, and not profiting in the Gospell; and happy were I, if I could with plenty of teares confesse the truth against my selfe: that I have not grown in knowledge and grace according to my time and meanes. I have indeed stood in the number of Gods people, but I have not walked with thee my God, with that watchfulnesse, and chearefulnesse, as I have observed some of thy servants, have done. I have been dull and unprofitable in my course, and have not honoured thee as others have done, and I ought to have done. I have not found in my selfe that fervent care and zeale, which is required in Gods people, and I have seen in some other. Oh, how soon have I been weary of well-doing, who am in any worldly vanity unwearied: and now finding so little comfort in my selfe, how dare I comenear thee for comfort? and yet where can I goe for it any whither besides thee? or how canst thou comfort any but mourners? Whereas my selfe neither see my misery as it is, nor can get my heart to mourn for my offences, as becommeth such an offender. But thou, Lord, that madest my heart, canst change it: doe thou take it into thine own hand, and fashion it to thine own liking. Take from mee this heart of stone, and give me an heart of flesh; a soft heart, a mournfull heart: and the nearer that I approach unto thee, make me to abhor my self in dust and ashes so much the more. Make me ashamed of my ignorance, in such meanes of knowledge; and to blush in thy presence, for my unfruitfulnesse after so long manuring. Oh, clear mine eyes, that I may see my sins, to bring me to true sorrow for them: at least, to godly griefe, that I cannot grieve for them as becommeth so great a sinner.

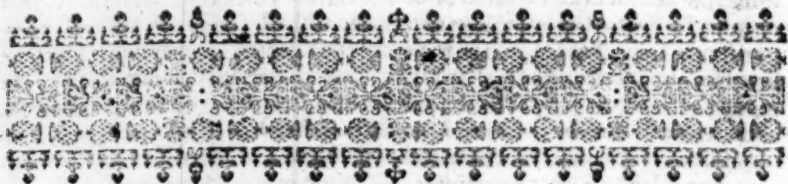
Work in me an hunger and thirst after grace and mercy above all things in the world; and satisfie this thirst with a blessed sence of the pardon of all my sins, that they being pardoned in heaven, and in mine own heart, I may obtain a sweet peace, both with thee my God, and in mine own Conscience. Oh, what a great request is this to beg the pardon of so many sins, so sinfully committed: but I know, that thou art the Sea of mercy, and it is all one with thee to forgive ten thousand Tallents as one; oh, give me sound faith, to bring rest to my soule by apprehending so great salvation. And having once obtained so sweet a peace, Lord make me careful to prize it, and watchfull to preserve it against the temptations of Satan, against all the corruptions of mine own heart, and against all the allurements of this evil world. Make all sin hatefull unto mee every where, but especially that which lyeth closest to my own deceitfull heart. Oh, stablish me with all the armour of God, that as I am continually subject to sin, I may be continually fenced against it. Crucifie in me all noysome lusts, as pride of life, selfe-love, earthlinesse, forwardnesse, and whatsoever else in me fighteth against thy grace, and my soule. Keep my heart, I beseech thee, as a pure spring from all filthinesse and poyson that all that issueth thence into my speethes and actions, may be sweet, wholesome, and savory. And Lord make me henceforth delight in thy service, and make my service sound, that the weaknesse of it may not hinder the acceptance. Work in me a love of godlinesse, that I may make it a trade, and a pleasure, and give it honour and respect, when it is most dishonoured in the world.

And now seeing I am cast into perillous times, Lord hold me ever steadfast, that I never waver in the faith of the Gospell, in which is assured life: and not keep me onely from the bitter fruit of declining, but as being planted in thine house, make me more fruitfull in mine age, that the longer I live, I may be the better, and that my last dayes may be the best of all. And that I may be weined from worldly delights, Lord shew me the good things of a better life, that I may both highly esteeme of heavenly things

things, and lessen my estimation of things earthly; but especially, that Christ may be the sweetest of all things unto mee, and all things else bitter in comparison of him. Yet let me not want any earthly mercy, wherewith I may be fitted for thy service, nor a charitable heart in free dispensing them to the needy members of Jesus Christ: nor let mee so enjoy any thing on earth, as therefore or thereby to hazard the losse of heaven. And to this end, help me in all earthly businesse to keep an heavenly minde. Bless all thy blessings unto mee, blesse all thy corrections, and leade mee by both thy hands unto repentance. Finish the work of grace thou hast begun in mee, and begin whatsoever is wanting unto mee, and happily guide me through this Wilderness, and wandring here below, to that happy rest prepared for all Gods people.

Be mindfull of thy Church all abroad, and every faithfull soule lifting up pure hands in any corner or Countrey of the world, and let mee see the peace of *Jerusalem* all my dayes. Comfort the comfortlesse, and deliver thine *Israel* from all his troubles. Uphold thy Gospell in this Kingdome, with the happy estate of Prince and people; and let not the fearfull sins of this age deprive our posterity of the happy inheritance of the Gospell of peace, but let thy love be as a Banner displayed over this Nation for ever. Be near unto them whom thou hast made near unto me in the strait bands of nature, grace, or any duty. Let thy grace grow up with them all as they grow in dayes and years. Give thy Children every where the fruits of thy love they desire, and the graces wherof they stand in need. Hear me for all the members of Christ, that may have help of my Prayers, hear them for me, and hear us all for the merit and mediation of thy dear Sonne Jesus Christ, who sitteth at thy right hand, making requests for the Saines; To whom with thy self, and God the holy Ghost, three glorious persons, but one eternall wife God, be ascribed all prayse and glory from me, and thy whole Church, from this time forth for evermore, A M E N.





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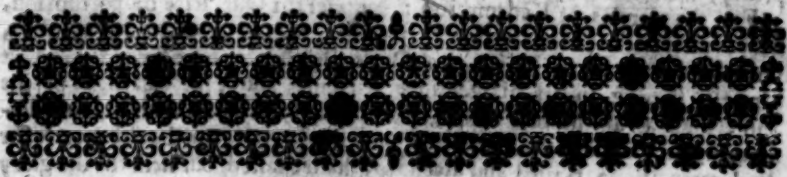
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W. I.

FINIS.



A
BRIEFE VIEW,
OR
Looking-Glasse
Of Gods speciall
MERCIES,
To hold ever before our eyes, to
stir up our thankfulnessse.

Being the sum of one SERMON, thus contracted for the satisfaction of many,
desirous of the Heads of it.



ODS mercies may be referred to four heads: of Creation, of Redemption, of continuall Preservation, and of Glorification.

Four sorts of
mercy pro-
voking to
thankfulnessse;
I

For the mercies of Creation: David saith, *Know ye that the Lord he is God, it is he that hath made us, and not we our selves: we are his people, and the sheep of his pasture, Ps. 100.3.* Of this sort of mercies consider, 1 He gave us a being in nature when we were nothing, and all naturall gifts for our wel-being in nature. Act. 17. 28. *In him we live, and move, and have our being.* 2 He gave us a being in our own kind: he made us not Beasts or Plants, as he might have done, but Men, capable of, first Reason and Understanding, secondly Immortality and Glory; so not they. 3 He gave us a being in his own likenesse, not like Toads and Serpents; and hath given us not only a comely outward shape, but also a perfect Righteousnesse and Holinesse within, so as we are become his own generation, *Act. 17. 28.* 4 He hath given us Sovereignty and Lordship over the Creatures, and set all things under our feet, *Psal. 8. 6.* 5 He hath given us not only a being in the earth, but in the true Church, and in this age of light, and not shut us up in the times of the black darknesse of Popery; nor in the ages of superstition and Idolatry. 6 He hath given us being, 1 In these countreies, and this Kingdome of happy government: Not in the Eastern parts under the Turk, to be slaves to *Mahomet*: Not in the Western under *Antichrist*.

Z

2 In

2 In a flourishing and pleasant land : a *Goshen* for light, a *Canaan* for plenty, *Psal.* 106. 24.

II. For the mercies of Redemption : consider, 1 Our state of corruption, being enemies of God, vessels of wrath. All mercies must be twice free, without our merit and labour. 2 Our restitution : here see, 1 God in himself, shining in all his gracious attributes above the clearness of the Sun ; such as are Mercy, Love, Compassion. 2 God with us, our Immanuel, in our nature, 1 Suffered and dead, that we should not suffer death eternall. 2 Raised and ascended, hath exalted our flesh to the glory of Heaven. 3 Our selves, of Slaves of Hell made Sons of God, Spouses of Christ, and Heires to Glory.

III. For the mercies of continuall Preservation : they may be considered, either in respect of evils avoided, or in respect of good things supplied.

I. Evils avoided are, either of sin and fault, or of affliction and paine.

For evils of sin, consider, 1 How many fearfull temptations the Lord hath kept us off, which others have fallen in, as Blasphemy, Adultery, Self-Murder. 2 How many times fowly tempted, but not led or left in temptations. 1 *Sam.* 25. 31. 3 How many sins pardoned ; in number, in weight, in continuance, *Psal.* 103. 3. 4 How he hath razed the yoke of naturall corruption, and mortified many members of sin in us, which had more power in us then now they have.

For evils of affliction and paine, consider, 1 How mercifull God hath been, and is, in afflicting, turning poison into a remedy. 2 What a number of calamities our whole estate lies open to, yet he keeps most from us, and, delivers out of all that befall us. 3 How he tempers our griefes to our strength, not to our desert : and, how he sheweth light in darkness, remembring mercy in judgement : and, supporteth us with faith and patience ; else the lightest had been too heavy for us. 4 How he putteth a mercifull end to them all : 1 Making them best at last : 2 Giving us quiet fruit of righteousness, and making us by them more humble, conscionable, watchfull, fearfull to sin.

2. Good things supplied are either Spirituall, or Temporall.

Take this taste of Spirituall.

1 Being dead in sin, the Lord makes us new : first, in quickening us to a new and heavenly life, of grace and glory : secondly, in a new birth into Christ Jesus, as infants in grace : thirdly, in new nourishments till we come to be tall men in Christ.

2 Being born blind, what a mercy is heavenly light by the spirit of illumination ; not to see the creatures naturall only, but to see the Creator himselfe, and Blessedness it selfe, and things divine and heavenly !

3 Faith a divine gift : 1 In the habite, in the continuance, in the increase, in assurance of salvation : 2 In the use, apprehending God the Father, Sonne, and Holy-Ghost ; with his Motions and Consolations.

4 The wonderfull mercy of remission of sin ; both in it selfe, crowning us with compassion, filling Heaven and Earth : and in us, 1 Washing us in the blood of Jesus Christ from all our filth. 2 Paying all our debts to the uttermost farthing. 3 Giving us a new stock of grace to trade with for glory.

5 God powerfully supporteth us from all enemies : 1 Taketh our part against the finnes of our owne inclination. 2 Quencheth evill motions and suggestions of Satan within us. 3 Keepeth us from evill examples and entisements of wicked men without us, and,
spirituall

spirituall wickednesses about us. 4 Preserveth our spirits from morning till night in peace; which one mercy is a great arme of that large Ocean. 5 Keepeth us from the polutions of Antichrist in these wicked times, and tyranny which oppresseth, and almost wasteth all neighbour countries besides our owne.

6 God hath offered us the Gospell, plenty of his Word, purity of his Worship, such as no age before us hath seen the like.

Temporall mercies are either past, or present.

Past : as all the providences of our former life : in which see, the care, the cost, the tendernesse of our Heavenly Father : but eaten bread is soone forgotten.

Present : 1 The kindes : health peace, good-name, family-comforts, competent estate, liberty of conscience, and of calling. 2 The continuance : By day he wardeth us, giveth us daily bread, blesteth us and our callings : By night he watcheth us, rocks us asleepe, saves our houses safe, our goods from thieves and robbers.

Conclude with the mercy of Glorification : thus, *Eye hath not seen, eare hath not heard, nor did it ever enter into the heart of man to conceive it.* We cannot containe the Ocean in a spoone : halfe of this mercy cannot be told us in our owne Country : we must therefore leave it with Davids admiration, *Oh how great good hath be laid up in store for all that feare his Name ! Psal. 31. 19.*

To quicken our thankfulness in all these, consider,

1 It is a duty preferred before all other sacrifices, *Psal. 50. 23.*

2 It well becomes the just to be thankfull, it being the chiefe work of Saints in Earth and Heaven.

3 See in the former blessings, how deeply we are engaged to God, and how far we are behind with him { Not returning with thanks:
Or doing it carelesly.

4 Conscience of our own unworthinesse of the least of them, 2 *Sam. 9. 8.* and our misery without any of them.

5 How we have requited good with evill, and laden him with sins daily, he having laden us with daily benefits, *Psal. 68. 19.*

6 Esteem the gifts, seem they never so mean. Not the having of things, but the due estimation breeds thankfulness.

7 In all gifts, see the grace of the giver : this is the kernell, the gift but the shell.

8 Ask thy selfe, *Oh what shall I render to the Lord !* Men let not Leases goe for non-payment : give thou no cause to the Lord to distrain, or re-enter.

Z 2

AN



AN
ANSWER
To that Question,
HOW FAR IT IS
LAWFULL TO FLEE IN
THE TIME OF THE PLAGUE;

Extracted out of a Sermon

preached in Alderman-bury,

by Thomas Taylor.

PROVERBS XXII. III. *And hides himselfe.*

Quest.

Ans.



AY a man, to hide himselfe from the Plague, forsake his place, his calling, and remove himselfe and his?

M. Calvin answereth this question in one of his Epistles thus: A question riseth from the stupidity of men without sense of humanity, Whether we may not avoyd the Plague? They would have no man change aire, nor avoyd contagious and poysoned places, nor delight in any pleasing prospect; &c. *Facestant paradoxa hujusmodi, quorum usus est nos exuere omni sensu.* But, this answer being too short for such as desire to walke by rule, we must consider, First, the persons; Secondly, the reasons; Thirdly, the cautions; Fourthly, the objections.

First, publick person, whom, by vertue of their speciall calling, the Church, or Common-wealth, or the Family, cannot want, may not flee, unlesse they by others may competently supply their owne absence.

But private persons, whose Calling the Publick may for a time want, may avoyd the danger: for,

Reason 1.

Psal. 91.

First, all manifest perils ought to be avoyded, if without impiety we can shun them. It is lawfull to avoyd an arrow comming upon us; and not to avoyd it if we can, makes us accessary to our owne death.

But

But this is an arrow coming on us, and by good meanes to be avoyded: it cannot be lesse lawfull, than to avoyd fire, or sword, or poyson.

Secondly, God hath given us speciall commandement for the care and preservation of our own lives, and to use all good meanes of preservation; and hath sanctified preservatives and phylick to this purpose. He that hath charged us with the care of our brethrens lives, much more hath charged us with our owne. Reason 2.

Thirdly, David used many caves and hiding places: in a short time he fled from Saul into twelve severall hiding places: To King Achis, to the King of Moab, and to the King of the Philistims, into the cave of Adullam, the Grove of Hareth, the Desert of Ziph, of Maon, of Engedi, of Paran, &c. Yea, Christ and his Disciples fled oftentimes from danger: and why not we till our houre also be come, that in the meane time we may be the more serviceable to God and his Church? Nay, God himselfe bids Elias goe flee and hide himselfe from persecution by the Brook Cherith. He could have kept him safe from Ahab and Jezabel without his fleeing, in the midst of them; but he teacheth us what godly men may doe in the like cases. Reason 3.

But this is to avoyd the sword of man; but speaketh not of the Plague, Obj.
the hand and sword of God.

What we may pray the removall of, we may lawfully avoyd: but David prayed the removall of the plague, 2 Sam. 24. 1 King. 8. If thou send a Plague and pestilence, and thy people pray in thine house, then deare out of heaven, &c. So Aaron Numb. 16. 48. prayed, and stood between the living and dead, and the plague ceased. Answ.

The fruit of faith is the use of such meanes, as which God hath appointed for the effecting of his own decrees; and the more faith, the more use of meanes: whereof this is one, Not to converse with the infected, and to depart from the infected place so far as *salva conscientia* & *charitate* we may. Paul believed none should perish in the ship, according to the word of Acts 27. 31. God; yet must they not be saved unlesse they abide in the ship: for there must be shipmen to guide and governe the ship to land, as it came to passe. Reason 4.

Thirdly, the cautions or conditions in fleeing the Plague.

First, see no prophaneffe be in the flight, or impiety, as if we would or could avoyd the hand of God: we must intend to flee from God; for whither shall we flee from his presence? but first flee unto God. For as we must not neglect the meanes of our safety: so we must not trust in them, but in Gods blessing, who must watch and hide, or else all comes to nought. Caution 1.

Before thou avoyd the effect of Gods anger, see thou avoyd the cause of it, and that is thine own sin: else can no dens, castles, or caves hide thee, John Baptist witherh men, by fleeing the cause, to flee wrath to come: otherwise Amaziab flees to Lachish; but death flees after him, and overtakes him, because he fled not from sin the cause of his misery. For it is not change of place, but of minde; not of bodies, but vices, which is the true refuge and sanctuary. In returning consider, that faith and repentance must be your rest. No, say they, we will flee upon horses. Yea, but your enemies horses shall be swifter than yours: no flight swift enough to save him that will carry his sins with him. The first step in fleeing, must be to flee thy selfe. Caution 2.

In fleeing from infection, be sure thou beest as beneficiall absent as present in things spirituall, temporall. 1. Faile not by found humility and godly sorrow to bewaile thy sins, which have provoked the wrath of God, and as well absent as present seek to appease God, and avert his stroke from thy selfe and others. Even absent thou must put thy selfe into their misery, as one that hath provoked Caution 3.

provoked that displeasure. 2. Omit no duty of charity and beneficence: if thy person be removed, leave thy purse behind thee, and thy best help, as one that knowest thou art not loosed from the common law of neighbourhood; but art charged still to see no needfull thing wanting to the poore and needy whether sick or sound.

Caution 4. In fleeing look to thine affections, that no excessive feare of death moove thee: for thou must still keep a desire to be dissolved, and stand as *Sarah* in the doore of the Tent to entertain that messenger, and be ready for death whensoever the houre is come: nor yet incredulity or weaknesse of faith force thee, But let faith lead thee forth, and let it be no loser. *Noah* by faith went into the Ark, and staid, yea, till God led him out.

Ob. 1. The plague is not contagious, nor comes from man; but an immediate hand of God, and so is not to be avoyded.

Ans. 1. It follows not, because it is the hand of God, that it is not contagious. Was not the leprosie a rod and scourge of God? and yet was it not infectious?

2. It follows not, because it is the hand of God, we must not use lawfull meanes to avoyd it: for so is famine, sword, fire, war, the hand of God; and yet who can deny we may use lawfull meanes to avoyd them all? Beside, it was the law of God most carefully to avoyd the Leprosie, and not to come neere persons infected? and why not the plague or other contagious diseases? *Balaam's* Ass, seeing the drawn sword of the Angell, will shun it.

Ob. 2. But none can resist the providence of God. He hath numbered whom he will smite with the plague, and who shall not be touched: and none of them whom he hath appointed to fall, shall escape?

Ans. 1. The providence of God, being the first cause, takes not away the second causes, but stablisheth them, because he stablisheth and executeth his decrees by meanes and second causes: and it were a tempting of God, to refuse the lawfull and allowed meanes of preserving life, by which God ordinarily saveth whom he will save.

2. God indeed knows how many shall be smitten: and if we knew the secret will of God concerning our selves, then were our wils to be surrendred to Gods will: and an heart affected with Gods glory, will be readier for death than life, if God reveale to it, that to die is better than to live. But not knowing this, we are not loosed from the use of lawfull meanes for the preservation of our lives, till we see our houre to be come.

3. God knows and hath decreed how many shall fall by the sword in war, and yet who will say it is unlawfull to use weapons to defend our selves, and fight for our lives? So God knows how many shall fall by famine, in time of dearth and scarcity: but is it therefore unlawfull to buy food to preserve our lives? Did not he command *Jacob* to goe and buy food in Egypt, whom he could have preserved without meanes, but would not because, meanes were then, though far off.

Ob. 3. But the plague is good to the good so not to be avoyded.

Ans. It is not simply good neither. It is not good in it self, nor as a cause; but as an occasion of humility, repentance, fear of God: neither is it so, but by the work of the Spirit. But it will not follow, that it is not to be avoyded. For our sins are occasionally good to humble us, and work in us feare of God, and yet are to be avoyded. So all miseries are turned to good to the good, but yet we may lawfully avoyd them.

Ob. 4. But we have callings in which we must abide, and we have promise of protection while we are in our way, and therefore must not avoyd them.

Ans. We must abide in our callings, unlesse we be necessarily thrust out: but this is no willing desertion; but a suspending of the exercise of it for a greater and higher reason. For if for some occasions a man may leave

leave his calling many moneths, as for health, profit, pleasure : much more to save his life.

2. We have promises to be kept in our way, but promises make not men slothfull, nor foolishly rash and temerarious, to thrust themselves into probable and certain danger ; for that is not our way.

But charity seeks not her own, but Gods, the Churches, and our Ob. 5. neighbours : and by our flight or feare our brother may perish for whom Christ dyed.

1. Charity seeks not it selfe wholly or onely, but yet destroyes *Ans.* not it selfe. Ordinary charity, in saving himselfe, seeketh Gods glory, and the Churches good, and not himselfe onely.

2. Charity to respecteth the sick, as the sound be not neglected : to comfort one, we may not hazard many ; nor so look forth, as forgetting our own home.

3. Charity seeks the good of severall persons, but so as it prefers the safety of the Universall. That is inordinate charity, when other good means may be used for the comfort of the afflicted : a man casts himselfe into manifest danger, and with himselfe, his family, if he be private, and the Church and Common wealth, if he be publick.

This question was excellently beaten out between *Zanchius* and a godly Pastor named *Curiensis*. This Pastor held it unlawfull to separate from the Infected, or to leave the places infected ; and commended M. *Bullinger*, who being sent for by a woman infected, went to her, and brought home the infection into his family, and presently lost his wife and two daughters. Now M. *Zanchius* commended the charity of M. *Bullinger*, but did not altogether approve his fact, because the woman might have been otherwise comforted, than by his going to her bed side, and setteth downe some directions, after long debating. That good Pastor, being too venturous, was taken with the plague ; and when he was neare death, cried out, *Ouinam Zanchij consilium secutus essem*, Would to God I had followed M. *Zanchius* his counsell.

But is every prudent man hid from the evill, as this Text seem-*Quest.* eth to say ? Come not all things alike to all men ? Doth not judgement begin sometimes at the house of God ? and are not the godly wrapped sometimes in the common danger of sword, fire, plague ? and who more afflicted than they ?

Godly men suffer evill with wicked men (for *Abraham* and *Jacob* *Ans.* are in the famine with the Canaanites. The good Israelites as well as the bad are under the oppressions of the Egyptians. *Caleb* and *Josbua* bare the sinne of Israel forty yeares with the murmurers. *Elias* was afflicted in the hard times procured by *Abab* and *Jezabel* ;) but are ever hid. For,

1. Distinguish of punishment. Some are revenges ; some, remedies, exercises of grace, vertues keepers, as *Aquinas* calleth them. The prudent are ever hid from the former, but it were not good to be free from the latter.

2. Distinguish of persons punished. Some are vessels of wrath, to whom even benefits are plagues : some are vessels of mercy, to whom all evils work to good. These are ever so far hid, as that the Lord never hides his face from them, but for a moment, but that to embrace them with everlasting compassion.

3. Distinguish the manner of hiding. The prudent cannot so hide himselfe, as to be free from feeling of trouble : but he is freed so,

fo, as that he shall not fall in them ; or if he fall, God puts under his hand for a seasonable deliverance.

Quest.

But how are they that are slain with the sword , or dye of the plague, delivered ?

Ans.

Many are the troubles of the godly , and great : but the Lord delivers them out of all. But deliverance is threefold.

1. Some are delivered temporally , that others may see and praise Gods goodnesse, as *Daniel* from the den , the three children from fire , *Ezechiab* from the plague , that fathers might tell their children , &c.

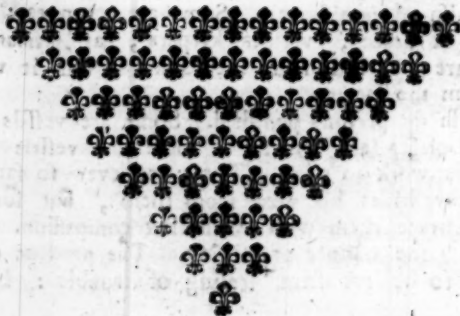
2. Some proportionally ; not by pulling them out of danger , but by pulling out the sting , and whatsoever is hurtfull , and arming them with strength , patience , and sufficient grace , that in darknesse they see light.

3. Some he delivereth eternally from danger , by suffering them to be overcome, and taken away by sword, plague, &c. and dealeth with his vessels of honour, as we with ours : which when we would scourge the the brightest, we oyle, and soile, and foule them, as if they would never be cleane again. And as with his naturall Son : he will not remove the cup, till he have drunk the last drop. Yet he leaves them not comfortlesse, but gives them by death freedome and victory over death and deadly things ; that when they are slain, they are not overcome, but more than Conquerors. And one of these ways the Lord ever hides his Children.

FINIS

4 AP 54

THere is to be sold at *John Bartlets* shop speciall good *Inke* for Deeds and Records, that will not change Colour, and hath an excellent glosse.



THE MAPPE OF ROME:

Lively exhibiting her merciless meekness and cruel mercies to the Church of God.

Preached in several Sermons, on occasion of the Gunpowder Treason, by T. T. Dr. in Divinity, late Preacher of Aldermanbury, in London; and now published by W. i. Minister.

Under these Characters :

- | | | |
|----------------------------|--------------------------------|------|
| 1 The Romish Furnace. | <i>Dan.</i> 3. 22. 23. 24. 25. | 217. |
| 2 The Romish Edom. | <i>Amos.</i> 1. 11. 12. | 231. |
| 3 The Romish Fowler. | <i>Psalm.</i> 124. 7. | 241. |
| 4 The Romish Conception. | <i>Psalm.</i> 7. 14. 15. 16. | 253. |
| 5 The English Gratulation. | <i>Psalm.</i> 126. 3. | 263. |

Apocal. 17. 6.

I saw the woman drunken with the blood of Saints, and with the blood of the Martyrs of Jesus.

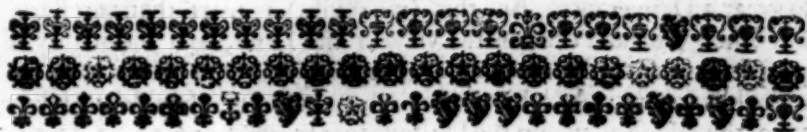


L O N D O N,

Printed by Tho. Ratcliffe, for John Bartlet, long since living in the Gold-smiths Row in Cheapside, at the Gilt Cup, since at St. Austins Gate, now in the New Buildings on the South-side of Pauls, near St. Austins Gate, at the Sign of the Gilt Cup, and at the Gilt Cup in Westminster Hall over against the Upper Bench. 1659.

THE MAPPE OF ROME





To all that wish well to our SION, heartily and
unfainedly; Grace be multiplied, and peace
in our Lord *Jesus Christ*.



Brethren, beloved in the Lord: You see by the Title, what you may expect in the Book following. I hope what it promiseth, shall be indeed performed. I wish it were more complete and accurate for your sakes; as it might have been, if the grave and diligent Author could himself have set it forth: but blessed be God, that his weightier Employments do not give him leave or leisure. I am glad I have it for you as it is, through my earnest request to him, whose modesty thought it unworthy the publication; and my pains in writing it.

Reasons of this my request and pains, I can give you many. First, I think it necessary, that our God, our gracious and loving God, may have the praise of all his mercies (and namely that of *this day*) still reserved to himself wholly. His works are glorious, and the benefit of them not confined to a scantling of time. Therefore these Gratulations cannot be less seasonable now than they were at the Day of Deliverance. Secondly, this I hoped might be a means to restrain our *declining times* from gazing and doting on that pompous Harlot, the Church of Rome. For when our Nation shall see, and consider afresh, how insatiable she hath always been of blood, and *English* blood; I cannot think we can be so inconsiderate, as to dream of a Toleration, much less any sound Reconcilement with so implacable an Enemy. Thirdly, I thought it not altogether impossible hereby to stop the slanderous mouths of mis-conceiving persons, scattered abroad through all the Countrey, yet pleasing themselves in the common Errour: who seeing in some good men a difference of judgment in some small matters, presently conclude them Enemies of the State, &c. For this I will say of the Authour, (and I say the truth in Christ, I lye not, my conscience Rom. 9. bearing me witness in the Holy Ghost:) that having been partaker of his Ministry some hundreds of times, I never heard him more earnest, or more faithfull, than in this Argument. And the whole Town of *Reding* will testify with me of his holiness, lowliness, peaceableness, unweariable painfulness, and other graces befitting his calling: which no ill-willer could ever yet impeach, Fourthly, and lastly, my intent is here-

To the Reader.

by to stir up our drowsie and forgetfull hearts to due thankfulness for so great a Deliverance. And this (me thinks) is more than necessary. For when I behold the general view of the Land, and the quality of peoples manners, the memory of that *wonderfull Day* seems unto me quite blotted out: And I know not whom better to resemble our selves unto, than those of whom the Psalmist speaks, *Psal. 106. 11, 12, 13, 14. The waters covered their enemies: there was not one of them left. Then believed they his words: they sang his praise. But they soon forgot his works: they waited not for his counsel: but lusted exceedingly in the wilderness, and tempted God in the Desert.* Do we not so even in our *Canaan*, a Land flowing with milk and honey? What horrible provocations are there daily and hourly amongst us, in all places, in every corner? Who can complain sufficiently of the grievous temprings and out-bravings of God, which our eys do see? Who would judg by our strange demeanours, that God had ever done any thing for us, either by Sea or Land, either against water-works or fire-works? Ah sinfull Nation laden with iniquity! Do we thus requite the Lord for his loving kindness? Is this his reward for so great favours?

Hof. 4. 15.

Hearken ye children of *Sion*, and consider: *Though Israel play the harlot, yet let not Judah transgress.* Though carnal persons, who have no true sense of the grace of Christ, set themselves out in their colours, and fashions, and Epicurism, and Heathenism, yet let it not be so with them that profess the fear of God. Though others loath the Word, and the means of salvation, yet let not Professours loath them, Let it never be said, that Professours are proud, earthly, contentious, vain, fantastical, or willingly swerving from the Rule of Piety. You are his *peculiar People*: and if he lose his honour in you also, he loseth it altogether. Therefore consider you the works of the Lord, and his intent in them. Stir up your hearts, and frame your lives to a *real thankfulness*. Let your moderation and discretion be quickened by zeal: and let your

Exod. 19. 5.

Heb. 12. 2.

zeal be bounded by discretion. You shall (perhaps) meet with *shame*; that is, reproches and ignominies; *despise* these. You shall meet also with the *cross*; that is, persecutions and dammages; these *endure*. Here is patience, and magnanimity. Let your patient minde be known to all men: yet let it be valorous in the causes of your God: faint not, neither be afraid. You may well take occasion to grow the faster by this *Antiperistasis*, and unite your forces the more strongly. Are you so spighted and maligned on every side by profane *Ismaelites*? then let your love toward one another increase the more solidly, and abound toward your selves mutually *in the fulness of the blessing of the Gospel*. Live fruitfully and peaceably in the Communion of Saints: here the Lord hath appointed the blessing, and life for evermore. Watch against Satan and his eldest son, that *Antichrist*: pray for the dissolution of their Kingdom: especially see it be utterly defaced in your selves and yours. Give all diligence to leave an holy seed behinde you, which shall praise the Lord in earth, while your selves praise him in heaven. A disgrace it is to godly Parents to have ungodly children,

Rom. 15. 9.

Espe-
ra

espe-

To the Reader.

especially by their own default. Make your houses, houses of God, by setting up, and then establishing his pure worship therein. Cast up your accounts before hand, and prepare for the coming of Christ in the clouds. Accept my endeavours for your good, and help me with your prayers.

Reading, Octob. 12.

1619.

Your Servant in the Gospel of Christ,
William Jemmat.

A a 3

: The

Thomas Taylor

THE

To the Reader.

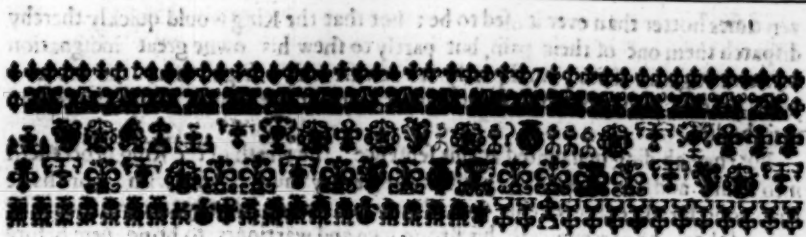
The Authours Apology.



Christian Reader, as I esteemed not the Sermons following, fit for so publick a view, so neither meant I to purchase to my self so much envie and wrath from Catholicks, as these Sermons may (perhaps) bring upon me. But the importunitie of the Publisher, who hath taken pains in them, and of some others desirous of them, drew out at last my consent to their Request. If any Phrases may seem more warm and earnest, the Subject may plead for Pardon, which is a fiery and furious Powder-Treason: and fire useth to warm and kindle. If any strains or phrases be met with oftner than once, consider these Sermons were preached many Tears asunder; and every Year the same Matter in substance was to be renewed amongst my Auditorie. If I might hereby win of some Catholicks, but to consider of the grounds of their Religion, which (as the Council of Nîmes) breedeth almost more such Ministers, I should be glad to gather that fruit of my paines: which I have done for my Country-men, is (as Paul saith) that they may be saved in the Day of the Lord: to whose grace I heartily commend thee, and desire to be commended by thee,

Thomas Taylor.

THE



THE ROMISH FURNACE.

Daniel 3.22, &c.

22 Therefore because the Kings commandment was strait, that the Furnace should be exceeding hot, the flame of the fire slew those men, that brought forth Sadrach, Meshach, and Abednego.

23 And these three men, Sadrach, Meshach, and Abednego, fell down bound in the midst of the hot fiery Furnace.

24 Then Nebuchadnezzar the King was astonished, and rose up in haste and spake, and said unto his Counsellours, Did not we cast three men bound in the midst of the fire? Who answered and said unto the King, It is true, O King.

25 And he answered and said, Lo, I see four men loose, walking in the midst of the fire; and they have no hurt; and the form of the fourth is like the Son of God.

Nebuchadnezzar maketh an Image of Gold, straitly enjoineth the worship, prescribeth the manner of it, with all manner of Musick to draw and affect the simple and superstitious: himself beginneth the Dance: his Nobles, Princes, Dukes, Judges, Counsellours, Officers, Governours, easily follow the Kings will and example, though in a most wicked Decree: and what way now may we think the multitude went, but after their Leaders.

But certain Jews, disordered fellows (against whom in all likelihood the Image was purposely erected, that such Chaldeans as Daniel had set over the Province of Babel, might by this means be removed from their places and charges:) are accused to the King, *vers. 12.* Sadrach, Meshach, and Abednego are with expedition convened, *vers. 13.* charged upon pain of present death, to conform to the worship of the Land, *vers. 15.* But it is not the commandment of the King, nor the consent of Princes, nor severity of Laws, nor threats, nor allurements of Tyrants, that can prevail to draw the Elect from God: they will crave none, nor take any time of deliberation if it were offered in this thing: they boldly protest against that horrible Idolatry to the Kings face, *We will not serve thy gods, nor worship the golden Image which thou hast set up, v. 18.*

Hereupon as against confessed Rebels (for so were Gods children ever accounted in the world) the sentence of death, without respite or further form of Law, passeth upon them: that they should be cast into a fiery Furnace, seven

Verle 3.
Regis ad exem-
plum: tam com-
ponitur a. du.
Clandian.

See chap. 3.49.

*Ira furor bre-
vis est.*

ven times hotter than ever it used to be: not that the King would quickly thereby dispatch them out of their pain, but partly to shew his owne great indignation conceived against them, and partly to terrifie and affright them the more: for Tyrants (if they could) would rather torment the mindes of the Saints than their bodies.

But they abiding undaunted at this sentence, the wrath of the King proceedeth into a fury and *short madnesse*, precipitating every thing, and with more haste than good speed, executeth his wicked sentence: and left any favour should be shewed them, he commandeth his strong men and warriours to bring them before his eyes, and throw them into the *Furnace*, that he might feed himselfe in their destruction: and so they did.

Division of the
Text.

Now of all this proceeding, these verses, and the other following, shew the event, which is twofold: First, concerning the enemies of the Iewes, that the flame licked them in, who were the instruments of this wicked Tyrant: which is set down with the accusation in the first words 1. *Because the Kings commandments was at strait*, they were so intent upon the Kings charge, as (in likelihood) they forgot their owne safety. 2. *Because the Furnace was so extraordinary hot*, the flame licked them in ere they were aware. The second event is concerning the persons of the Iewes, and that is their escape and evasion, even in the midst of the *Furnace*. Wherein three things are to be considered; First, the manner of it, it was miraculous, in that the flame had no power, either upon their bodies, or on their apparell, but only on their bonds: whereby being cast in bound, they were able to walke loose in the midst of the *Furnace*. Secondly, the means of this escape, a Sonne of God, whom the Tyrant saw walking in the *Furnace* with them. Thirdly, the effect of this deliverance, the acknowledgement of the true God, by *Nebuchadnezzar*, and all his Nobles.

Wherein we have an expresse type of our own present estate, and of God dealing with us: which when I have in one or two words paralleled, I will come to the severall parts.

Affinity between Romish and Babylonish *Nebuchadnezzar*.
* Moulded first in the Laterane Councell under Pope Innocent the third.
Popish Priests worse then Iudas, who valued Christ in sixty pence, for they buy 40. calves (every one of which is Christs body) for one halfe penny.

The Romish *Nebuchadnezzar* heard of that whore of Babel, not sitting over an hundred seven and twenty Provinces, as this, but challenging the power of both the swords over all the Princes and Provinces of the earth, hath set up an Idoll, in that the whole chaos and vast body of Popery, is as base an idolatry as ever was among the Gentiles: but especially their * *Breaden God* in the Masse, (which the Gentiles would be ashamed to fall downe before.) He hath sent out his Edicts, that all people, nations, and languages, should worship the image which he hath set up: and whosoever receive not the marke of that Beast in their hands, and in their foreheads, these he excommunicateth and adjudgeth to fire and faggot, (as witnesse all the bloody Martyr domes, and fiery trials in other, and in our owne Countrey) his owne Kings, Princes, Dukes, and Governours in Italy, Spaine, France, and other Popish Countreys, bow downe to this beast. But a few reformed Churches, as England, Scotland, Ireland, Germany, Belgia, Helvetia, Bohemia, Saxony, Denmark, and Sweveland, doe not deliberate in this matter, that they will not doe this thing. He also hastily sends out his Bulls of Excommunication, and furiously threatens worse matters, of blood and slaughter, which (by his hands, of mischief stretched into all Countreys) he putteth in execution against Princes and people, who conforme not to the worship of his image.

This was
preached Nov.
5. 1612.

Plentifull experience herof we have had in our owne Countrey: witnesse those many and outrageous conspiracies, both in the dayes of her late Majesty, (blessed in all memory) as also of his Excellent Highnesse, both before and since his solemn *Inauguration*. But all these proving no better than paper-shot, and nothing so terrible and deadly as he intended: seven yeares agoe for his Captaines

on work, for the heating of a *Furnace*, seven times hotter than ever before, yea, seventy times seven times hotter than ever *Nabuchadnezzar* was. For that was prepared onely for three persons; but *this*, for the sudden burning and blowing up of three Kingdomes, England, Scotland, and Ireland: *That*, by heathens sanguinary and bloody men, without the knowledge of God; but *this*, by men (however more bloody, yet) professing such a religion as out-boasteth all other for sanctity of life, and works of mercy. *That*, openly as in a course of justice, where prayer, or strength, or change of mind in the parties, might have prevented the extremity; but *this*, in the depth of blacke darknesse, against all justice in the fountaine, against the living *Law*, his Majesty himselfe; against the honourable Judges, which are *speaking Lawes*; against all the Records and instruments of Justice, which are *silent Lawes*; and against the whole Parliament, the makers of these Lawes, and all this in such secret and undermining manner, as any league might as soone be made with hell it selfe, as with these pionsers, who digged to the bottom of hell for mischief.

But mark, when all things were thus prepared, and these three flourishing Countries (after a sort) casting into that hellish flame: the self same event, wickedness returning upon the heads of wicked doers: *wicked counsels*, the worst to the counsellors: sowers of wickedness, reapers of destruction. The Agents and Instruments of this *Romish Tyrant* so intent upon the strait commandements of their Master, as forgetting their own danger, were some of them licked into the flame, others eaten up by the Gallows, others devoured by the mouth of the sword; all of them made spectacles of confusion, which they most intended; while those, whom they had designed as fuel for their flames, had not an hair of their head, no nor of their garments touched. For which unspeakable mercy the name of our God be evermore prayed. Now to the severall parts.

Therefore because the commandements of the King was strait, that the Furnace should be exceeding hot, &c.

Hence we note first, what spirit it is that reigneth amongst Idolaters, even the same which is here discovered in *Nabuchadnezzar*, namely, the spirit of malice, rage, and cruelty; which, when things succeed not to their mind, doth breathe out nothing but threatening, slaughter, and blood, against the Saints of God. *Pharaoh*, a notable Idolater, who professed that he knew not the Lord, nor would heare his voyce, nor let the people goe; how began he his reigne, but by consulting to keep under the people of God by heavy burdens, and hard task masters? But when that succeeded not, but the more they were vexed, the more they increased, he added to the former cruelty a charge, that the Midwives should kill all the males of the Hebrews in the birth. But neither did this prodigious cruelty prove so successfull as he desired; for the Midwives feared God, and did not as the King commanded them, but preserved alive the men Children. And therefore transported by rage, as one that had lost humanity it selfe, he makes a more publike and general law, charging all his people, that every man-child that was born, they should cast into the River, and drown it: With what fury and violence, after he had made them weary of their lives by sundry oppressions, did he follow them into the bottom of the Sea, thinking belike that God had devided the Sea for no other purpose, than for him to pitch his field in against his people? It is plain, that had not God taken him off, he would never have taken his rod from off the Israelites.

Of *Haman*, that Idolatrous Tyrant, the Text saith, being full of wrath against *Mordecai*, for not bowing unto him, he thought it too little to lay hands only on *Mordecai*, but sought to destroy all the Jews that were throughout the whole Kingdom of *Achsheroth*, even the people of *Mordecai*; and to this purpose procured letters from the King, which he sent by Posts into all the Provinces, to root out, to kill, and to destroy all the Jews both young and old, children and women in one day.

Romish cruelty
surmounts the
Babylonish,
3 ways.

1.

3.

3.

ἡ δὲ κακὴ βουλὴ
τῷ βασιλευμένῳ
κακίστη.

ὁ δὲ αὐτὸς κακὸς
τῷ κακῷ αὐτοῦ
ἀλλὰ κατὰ
τὴν χάριν.

Idolatry and
cruelty always
coupled toge-
ther.

Exod. 1. 2.

Chap. 1. 17.

Vers. 24.

Heb. 1. 6.
Crimine ab uno
disce omnes.

f. 5. 6.

Vers. 12. 13.

Manasses

2 Kings 21. 3. *Manasses was a wretched Idolater, who did evil in the sight of the Lord, after the abomination of the Heathen : he built the high places, which his good father Hezekiah had destroyed ; he erected altars for Baal, and made a grove, he worshipped all the host of heaven, and served them ; he built altars for all the host of heaven, and that in the Court of the house of the Lord : he caused his sons to pass through the fire ; he gave himself to witchcraft and sorcery, and used them that had familiar spirits, and were south-sayers. Now if to all this you would add an inseparable note to know a wilful Idolater by, you have it in the 16. verse : Moreover, Manasses shed innocent blood exceeding much, till he replenished Jerusalem from corner to corner.*

See 1 Mich. 1.
et Josephus de bello lud. lib. 1. cap. 1.
Necque tantæ exedes satis fuer. sed Iudæos cogere cepit, ut abrogato more patrio nec infantes suos circumciderent, porcosque super aram immolarent ; quibus omnes quidem adversabantur. opimus vero quique propterea trucidabatur.

Antiochus Epiphanes, that monster of men, both for his horrible Idolatry, and savage cruelty against the Jews, called *Epimanes* ; forced the Jews to lay aside the institution of God in circumcising their children ; as also in hatred of God to offer Swines flesh upon the Altar, and eat Swines flesh in their houses : in stead of Gods worship, he set up the worship of *Jupiter Olympius*, and this within the Temple of *Jerusalem*. The Books of *Moses* and the Prophets he burnt, &c. All which horrible rage against God himself was attended with such barbarous and despitefull wastings, and oppressing of the Church of God, such murder and slaughter of the people of God, as never was since there began to be a Nation till that time, as witnesseth *Daniel*, chap. 12. 1. In so much as *Stories* report, that *Jerusalem* was left desolate and void of all good men.

In both which high-wickednesses (by the consent of all Writers) he was an expresse Type of that great *Antichrist* which was to come after him, and is now in the world, consuming the Saints of the most High, and working no less misery to the Church of God than he did, as we shall in part anon declare.

What shall I speak of the tyranny and cruelty of those Heathen *Roman* Emperours, within the first three hundred years after Christ ? of whom not onely the Apostles themselves suffered violent death ; but whosoever made any profession of their doctrine, were most ignominiously tormented, no respect had of sex, nor reverence of age, in so much as the dead bodies of men, and women, and children, old and young together, were cast out and lay naked in the streets like the pavement thereof. And (if we may believe History) in the days of one of those ten Persecutors were ten thousand Christians crucified in one Mount, crowned with Crowns of Thorns. and thrust into the sides with sharp Darts, in imitation (or derision rather) of the Death and Passion of our Lord *Jesus Christ* : And in the last of those ten, in the space of one moneth were slain under the name of Martyrs, seventeen thousand persons, beside a multitude more, condemned to the Metalls and Mines, with other most cruel slavery. In one word, the Histories of those Times seem to be written in Blood, of which those Monsters of Nature (in the shape of men) made such effusion, as it seemeth true which was said in those times, that no man could step with his foot in all *Rome*, but he should tread upon a Martyr.

Hadrian.

Rome Christi-an as cruel as Heathen Rome.

Now to apply this note to our occasion and purpose. This very spirit of cruelty is the spirit of Antichrist, which reigneth in Popery at this day ; which one Religion exceedeth and out-strippeth all other Religions, in barbarous blood-shed and cruelty (not the *Turkish* excepted.) Long it were to recite, and incredible to believe those horrible slaughters, which might be induced to prove this part : there is neither Writer that can be so diligent, or writing so exact, as can make a sufficient relation of the barbarous butcheries made upon the Saints by these enemies of God and Nature. But yet so much as may give a general view, and (as it were) a glimmering light, must be set down for the evincing of this Truth, which so gladly they would avoid.

2 Thess. 1. 3.

And first to begin with the Scriptures. Who is it whom the Holy Ghost styleth

styleth *the son of perdition*, but the head of the *Romish Apostasie*? which title is commonly taken *passively*, for that he is appointed, destinated, and born to perdition: in which sense it is (besides this *man of sin*) onely given to *Judas*, whom Christ calleth *the lost child*, because being rejected and destinated unto destruction, he could not be kept by Christ as the rest of the Disciples were. But it is also fitly ascribed unto this man of sin *actively*, in that he is a *destroyer*, and an authour of destruction unto others, not onely by *seduction* and *infection*, but also by *persecution*, wasting the Church of God with all his might.

John 17. 12.

If any man stand in doubt hereof, let him further consider how the King of Locusts is called *Abaddon*, and *Apollyon*; that is, a *destroyer*, from his effect. Now it is made as clear as the Sun, from the apt connexion of all the circumstances of the place, that by these Locusts are meant the Popish Clergy, who are bred of ignorance, heresie, superstition, and error, which is *the smoke of the bottomless pit* out of which they ascend. Thence come they by infinite numbers, like Locusts, in so much as one Sect of *Franciscans* offered out of their Order for an Expedition against the *Turk*, thirty thousand strong *Warriors*, which they might well spare without hinderance of their holy observances. And well might they so do, if that of *Polydore Virgil* be true, that this one Family of *Franciscans* suddenly filled the whole World, no otherwise than Locusts cover the face of the earth. How can it then be other, but that these Locusts, with all the other swarms of Abbats, Monks, Friars, Priests and Jesuits, must needs suddenly destroy and eat up the fruits of the earth? not the *grafs* of God, which hath the *greenness* and moisture of grace, nor the *trees of righteousness*, which are the planting of the Lord, (for over such no power is given them:) but onely over such as the heavenly Father never planted, and whose names were never written in the Book of Life.

Revel. 9. 11.

Triginta bellatorum millia, qui bellica munera naviter odire possent, nihil insepelato sacrorum cultu, Sabell. Ænead. 9. l. 6. Pulchra professio palliis, et anle Antichristiana decora familia. Graff. reg. pag. 34. B. Vers. 4.

But were this more obscure; whither tend all those Prophecies, and where were they ever accomplished (if not in this man) whereof the *Revelation* is full? It is said of the second Beast, which rose out of the earth, and had two horns like a Lamb, but spake like a Dragon, that he caused so many to be killed as would not receive the Image of the Beast in their hands, and in their foreheads. This beast can be no other but the Pope of *Rome*, who riseth out of the earth; that is, out of most base beginnings, and steppeth or riseth above the earth, and all earthly power. He hath horns like the Lamb, that is, professeth the meekness and innocency of Christ (which the *Turk* never did:) but speaketh like the Dragon, that is, not with outward force and power, but even by his word and speech exerciseth all the power of the Dragon, that is, of the Emperour: for, not the greatest Emperours or Monarchs in all the World can translate and remove Kings and Kingdoms by all the power they can make, which he can by his word alone.

Rev. 13. 11. expounded.

The same is the Beast that cometh out of the bottomless pit, and maketh war against the two witnesses, and overcometh and killeth them: by which two witnesses, whether we understand the Scriptures in the two Testaments (as some) which are now overcome in Popery, and their own Traditions made equal, or rather set above them, as triumphing over them; or else we understand the zealous and sincere Professours of the Word of God, who both by their Doctrine and Conversation give witness unto the truth of it; it cometh all to one: for the Beast that dare make war upon, and profess hostility to the Scriptures, will war with, overcome, and kill also the sincere lovers of them, and upright livers after them.

Rev. 11. 7. Antichrist an enemy both to Scriptures and Scripture-men.

To conclude this point: that one Prophecie may serve for all, *Revel. 17. 6.* where is affirmed of the great Whore, with whom the Kings of the earth have committed fornication, &c. that this woman was drunk with the blood of the Saints;

Saints;

Ribera.
Belarm:

Testatur hoc
Ias. Brocardus
Venetus in A-
poc. & monachus
quidam Celesti-
nus.

Prophecies of
Romish cruelty
accomplished to
the full.

Pandolph.
Columnius ex
Aenea Sylv. bill
Ar. fr. et Nicol
Machiavill.

Rom. 1. 32.
Generality of
Popish cruelty.

Saints, and with the blood of the Martyrs of Iesus. By this woman the Iesuits themselves, will they, nil they confesse is meant their Rome, but old Rome (say they) such as it was under the Heathen Emperours. But, where are the *scarlet coloured Fathers* but in the present Rome? In whose forehead is the names *mysteria* written, but in the present Romish Babylon; The Heathenish Emperours proclaimed open warre against Christianity, and carried not their enmity in secret, and in a *mysterie*. These with sundry other circumstances in the Text, will (perhaps) draw them one step further one day, and force them to a free confession of the whole truth when they can no longer withstand it.

And thus having briefly propounded the Prophecies of this Antichristian cruelty, let us in as few words see in the accomplishment of them: Which if out of most approved Histories we should enlarge as we might, it would easily appeare to be most marvellous, and that no *Seythian Cruelty* was ever comparable unto it. But I must keep a measure, and give but a taste of that cup filled and running over with blood, which the Saints of God in all Countries have drooke up to the bottom.

The Romish History teacheth us, that *Romulus* laid the foundations of the City of Rome in the blood of his brother *Rhemus*. And as the foundation was layd by him, so hath the frame beene upheld by his bloody brood untill this day. Whence were the Emperours, who shed so much Christian blood in the first 300. years after Christ? were they not Roman? Whence hath almost all the blood, that hath beene shed upon the earth since that time, issued, but either from the edicts, perswasions, approbations, or enticements of these firebrands of Babylon? Who committeth Kings & Princes together, making them Wolves and tyrants one against another but the Romish *Nabuchadnezzar*? Who bloweth up massacres, rebellions, seditions, treasons, in all Countries, but this scarlet whore of Babylon, who sendeth out cut-throats and villaines with pardons, to stab and poyson Kings and Potentates of the earth, yea to blow up whole States and Kingdomes with one *terrible blow*, but the holy Father of Rome? Where is the Lord crucified every day in his Saints, or where are the Saints condemned for heretiques, and consumed with fire, but in the *Furnace* which is made so hot by the ministers of this idolatrous Romish Tyrant? What *Doctrine* besides Romish is a teacher and maintainer of cruelty, of homicide, of parricide in the highest and most unnaturall degree, so as the greatest Rebell or Traytor is Popery it selfe? Whose Priest, or spirituall guides (who should be men of peace) besides Romish, be the nimble and active hands and instruments of all the former mischiefe, especially their Iesuits, who not onely doe these things, but as stout patrons, defend those that doe them.

If we looke at the generality of this cruelty, it hath beene almost without bounds or banks: What Countrey in all the world have Papist set foot into, but they have left behind them the steps, impressions, and monuments of their tyranny? *Manasseth* made the streets of Ierusalem onely runne with the blood of the Saints: but there is never a corner in all Europe, which these Idolaters have not washed with streames of the blood of Martyrs, as History sheweth. If we consider the multitudes of men, women, and children, on whom this cruelty hath fed, it will appeare to be most mercilesse. I will not say how true that is of some, who say there is not a day in the year which might not be dedicated to an hundred severall Martyrs, whose blood the Romanists have shed: But true it is, that with the cup of death, Babylon hath served thousands and ten thousands at once, and yet her insatiable thirst hath not beene satisfied.

One of their innocent Popes with his Bishops made but one Bonfire of an hundred Nobles and others in the Country of Alsatia in one day. That mercilesse *Minerius*, one of the Popes Captaines, dispatched with his bloody designs against

against the innocent Merindolians, carried himselfe in the execution more like a di-
vell, feeding on the bowels of men, than a man that had any bowels in him: Who
destroying a number of Townes before him, to the number of two and twenty, slew
and murdered with all the cruelty that could be devised, the Inhabitants, whe-
ther they resisted, or not. The women and maydens were ravished: the women
with child, and Infants borne and to be born were lamentably destroyed: the
paps of many women which gave sucke, were cut off, and the children looking
for sucke at their mothers breasts, dead before, dyed also for hunger. And
as a monster that had never come of a woman, he waged warre against that silly
sex that could least resist him. For when the men of Merindoll fled from his Army,
and thought it best to leave behinde them (for their better expedition and safety)
their tender wives and children, hoping that the enemy would shew mercy to
such a multitude of destitute and helpelesse women and children; this enemy of
mankind over taking this silly prey, practised such villany and cruelty upon five
hundred women, at once, besides the children, as hath beene unheard of.

In another of those Townes, named *Cabriers*, which upon composition, and
condition, that he would lay downe his armour, and use no violence against them,
was yeeled into his hands; he no sooner entred, but falsifying his promise
he raged (as Master Fox saith) like a beast: He picked out thirty chiose men
perfectly, and carried them into a meddow, and caused them to be hewen in
pieces by his souldiers: He tooke forty silly women, [some of them with child]
and put them into a Barne full of straw and hay, and caused it to be set on
fire at the foure corners; whose lamentable out-cry when a souldier heard, he
in pittie opened a doore to let them out; but as they were coming out, the Ty-
rant caused them to be slaine and cut in pieces, opening their bellies, that their
children fell out, whom they trod under their feet. And least he should be un-
like to *Dioclesian* [who set a Church on fire, and burnt in in it many thousand
Christians;] he sent also a band of Ruffians, not with fire [as in the former in-
stance] but with the sword into the Church, wherein as in a Sanctuary were hid
a great number of women, children, and young Infants, who without all respect
of place or persons, slew all they found. In this one Towne were thus mercile-
sly murdered above a thousand Protestants.

In the year 1560. under Pope *Pius* [or, *Impius* rather] the fourth, were two
Townes in the parts of Calabria taken, and condemned at one time, to the
number of a thousand and six hundred Protestants: Of them in one day were
executed fourescore and eight in this manner: They being all thrust into one
houle together, as into a sheepe-fold, the executioner commeth in and taketh
one, and blind-foldeth him with a muffler about his eyes, and so leadeth him in-
to a larger place hard by; and commanding him to kneele downe, he cutteth his
throat: and leaving him halfe dead, and taking his Butchers knife and muffler
all of a goare blood, he commeth againe to the rest, and so leading one after a-
nother, he dispatcheth them all. A direfull and lamentable spectacle to see,
inasmuch that a Romanist professed in a letter to his friend at Rome that he
could not write it without weeping: Another Preacher, one *Simon Floridus*,
writing to an Italian Doctor of Physicke in the University of Basil, telleth us
what became of the rest. These two Townes [saith he] are utterly destroyed,
and eight hundred of the Inhabitants, or [as some write from Rome] no lesse
than a full thousand. And this year were the residue of that godly fellowship
martyred.

But if we read over the whole Turkish History, and all the Records of the Hea-
then Emperours themselves, we shall not be able to match, no not in the *Lion*
Neri, nor *Decius*, nor *Dioclesianus*, that most wicked fury and rage which ever
the

Ex Hermanno
Mullis. Anno
centus 3 anno
1517.
See this story at
large in the book
of Martyrs, p.
868. Out of
which booke I
have picked
some choise ex-
amples, that
our common peo-
ple having the
booke by them,
may see I delye
them not in the
thing; which
seeme most in-
credible. Famir-
nea in pugna
victoria nulla
est.

Abis & Monk
1590. 1591.
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Tim. 4. 17.
 Tabernacles
 of Ianus An-
 nst. Thuanus
 President of
 the Parliament
 of Paris.

the Sunne saw committed by the Papists in the Massacre of France, wherein in the space of three dayes were tenne thousand Protestants not more cruelly then perfidiously slain and murdered: and in the space of thirty dayes to the number of thirty thousand. The furies of hell were never more furious than these blood-sucking Romanists. What rejoycing was there at Rome for this Massacre, what solemn Processions and Masses were by the Pope and his Cardinals, [for so notable a stratagem] celebrated, what generall joy in Rome, appeared in the publishing of Iubile presently, in shooting off great Ordinance in way of triumph, ingratuities and large gifts to those that brought the news of it? inasmuch as the History reporteth, that the Cardinall of Lorraine gave him a thousand crownes that first brought him the tydings of it.

And as these barbarous Butcheries were committed by secret fraud & conspiracy so have they by open hostility and professed warre made waste of Gods people, powring out the blood of Protestants as waters on the earth; and that with such fierce assaults, as they have slaine in one battell an hundred thousand. and made their glory of it. How many fewer had tasted of the same cup in England, if their *Invincible Navy* in 88. had not beene broken by God? And in England, Scotland, and Ireland, how many above that number, if their Fire-works had prevailed in 1605. That 5. of November should have beene Englands dismal, and doomes-day; a fearful and terrible day like the day of the Lord, which shall *burne like an Oven*, wherein our very Sunne should have beene turned into blood, and the whole land should have beene drunke with the blood of the Inhabitants.

I would passe this point of their insatiable thirst after blood, I cannot omit to adde a word or two of that infinite effusion of blood, which the Popish Spaniards have made among the poore Indians, under pretence of converting them to the faith, and that confirmed by their owne writers, who report, that never since the begining of the world was there made such an havocke of people as the Spaniards have made there: That of two thousand thousand persons inhabiting one Countrey *Hispaniola*, in the year 1580. are not left above 500. or an hundred and fifty: That more then tenne Realms greater then all Spaine, with Arragon and Portugall, and those swarming with multitudes of people, as Emmets on an Emmet hill, are all turned to a Wildernesse: That within the space of forty yeares, seven and twenty millions of People are destroyed: in *Hispaniola* three millions, in another Countrey five millions in fifteene yeares, in another five millions, in Perne foure millions, in five small Isles five hundred thousand. They have throwne downe from the top of a steep mountaine 700 men together, and dashed them all to pieces. In three months they famished 7000. children. At one time they massacred 2000. Gentlemen that were the flower of all the Nobility of that Countrey. And all this, with such cruelties as were never heard of before: Which to avoyd, the poore men would hang themselves with their wives and children: the women did destroy their conceptions, and in griefe and dispaire dash their owne childrens braines against the stones, lest they should come into the Spaniards hands. Some of them professed, that if the Spaniards went to heaven when they were dead, they would never come ther: that they did carry themselves neither like Christians nor men, but like divels: and that it had been better the Indians had beene given to the devils in Hell, than to the Spaniards. All which are the words of their owne Writers, and confirmeth the point in hand, that the Romish Wolves are never satisfied with blood, nor can be seeing they must be nourished of that whereof they are ingendred.

Secondly, their cruelty is not onely evident in such direfull and tragick outrages in all Countreys, nor only in that (like rough *E/aw*) their hand is against every

Mr. 4. 1.
 Metellus Sequanus.
 Bartholomeus Casca, a Bishop that lived in that Countrey.
 This booke written in Latine is well worth translating: but these with a number more instances of their bellif cruelty are as trafficked by Mr. White in his way to the Church the 50. digression where the Reader may further acquaint himselfe with the Spanish conversion, or rather worse subversion of the Indies.

The Prince of the Ile Cuba so answered the Fryar that came to shrieve him as the stroke.

every man, but also in their cruell and barbarous manner and mind in effecting their bloody projects. *Farnesius*, he voweth to ride his horse to the saddle in the blood of the Lutheranes. Here nothing but a sea of blood can quench his blood-thirstiness. *Minerius* being intreated for some poore Merindolians, who had left him their City, houses, and goods, and had escaped onely in their shirts to cover their nakedness, sternly answered, That he knew what he had to doe, and that not one of them should escape his hands, But he would send them to hell to dwell among the devils. Here was a more eager thirst, not onely for the blood of their bodies, but of their soules too; the death of these poore Christians was a smal thing in his eyes, unlesse it be accompanied with their damnation.

Cruelty in the manner of execution.

Satis te sanguine quam sisisti, & ejus semper inasatiabilis, fuisi. Thom. ris de Cyri capie in utro sang.

Minerius the devils proflor or Fallow.

Ad. & Mon. page. 369. See a other bistory of like cruelty. p. 805. B.

Adde hereunto the exquisitenesse of the torment, and the unnaturalnesse of the tortures, by which they held men in death so long as possibly they could: arguing that if they could inflict a thousand deaths on them, or could hold them in dying a thousand yeares, they would. Hence commeth their burning by peece-meale, & that not with fire onely, but with fat, Brimstone, Pitch and Tarre also dropping on their heads: And thus was that meeke and innocent Martyr *George Marsh* burned, with a barrell of Pitch and Tarre dropping upon his head: neither when he was thus tormented and dead, was it thought sufficient, unlesse the Bishop should solemnly in a Sermon affirme, that he was now a firebrand in hell.

Johannes de Roma, a Monke, (his name tells us what house he was of) got a Commission to examine the Lutherans: and before any conviction, he used this torment to force them to accuse themselves: He used to fill Boots with boyling grease, and put them on the legges of whom he suspected or listed: and tying them backward to a Forme, with their legges hanging downe over a soft fire, so he examined them.

Page. 360.

In the History of the Andrognians we read of one *Odul Gemmet*, a man of 60 yeares of age, for whom they devised a strange kinde of death and torment after this manner: When they had taken and fitly bound him, they tooke a kinde of vermine which breedeth in horse-dung, and put them upon his navell, covering them there with a dish, which within short space pierced into his belly and killed him.

See the exquisite torments devised and suffered by Bertrand, par. 117. and by Rjeb. Atkins p. 194.

But what had these men done? Had they killed their Kings, or blowne up whole Parliament houses? surely either their facts were haynous, or the fury of their adversaries ridiculous. As cruelty never wanted cause of putting forth it self, so here were no small causes pretended. The most horrible torments that any Protestants suffered among them, was for casting downe an Idol, not able to defend it selfe, as in the examples of *Bertrand* and *Atkins*: others put to most cruell death for not acknowledging more Christs then one, which was the first of those six bloody Articles, whereby it was capitall not to professe, that either there were not so many Christs, or that one Christ should not be according to his body in so many places, as their were severall hosts distributed through the world. Others were murdered for Marrying a wife according to the examples of the Apostles: many for reading the Scriptures: sundry for having them; or some small parts of them in the English tongue; as *Robert Silke* and one *Mistress Smith* at Coven try onely because they had the Lords prayer, the Creed, and ten Commandements found about them: Some put to death for selling books of Scriptures, although it was a branch of their calling: as a godly Booke-seller in *Avignon* was burned with Bibles about his necke, only for selling some Bibles; when at the same time a lewd Ballad-seller was graced in the selling of filthy and ribald Songs and Ballads.

Slight causes of this cruelty

Marriage punished among Papists whose dome escapeth

Page 387.

Page 336.

Adde

Page 831

James 2:13

3
No pay to any
lost or less.Ann & Mst.
page 814

Page 874

Page 751

Page 710

Page 766

A woman forced
to kill her
husband by
Papists.
Ann & Mst.
page 1951No plea suffi-
cient against
the cruelty of
Romanists.

Add hereunto that lamentable merriment of a rich Merchant in *Paris*, who for a feast which he brake upon the Friars of *S. Francis*, lost his life: he in merriment told them, that they wear a Rope about their bodies, because *S. Francis* should once have been hanged, but was redeemed by the Pope, on this condition, that all his life after he should wear a Rope. But they in earnest got judgment against him, that he should be hanged for it. And when he, to save his life, recanted that speech, they commended him for it, and made haste to hang him while he was in that good munde. *O mercilefs men, to whom judgment without mercy belongeth!* Are these the principal causes of such savage and pitiless proceedings? Or if they be not, tell us of some greater, whereby poor Christians are chased with seas of sorrows out of the world.

Thirdly, the cruelty of these idolatrous Papists bewrayeth it self to be most inhumane, in that it spareth not, respecteth not, nor pitieth any degree, order, sex, age, or condition of men, whom they take to be their enemies; but as rough *Ismaels*, their hands are against every man; that is, against every sort of men. Duke *Medina* professeth, that his Sword knows no difference between Hereticks and Catholics: What no? will you not know your own? no, not Catholics? We read in the History of the German Martyrs, how *Alphonfus Diaz* came from *Rome* to *Neoberge*, to kill his own Brother *John Diaz*, because he was a Protestant: which most barbarous fact he with another cut-throat so cruelly performed, as hath scarce been heard of since *Cain* killed his Brother *Abel* for Religion. With what despicable cruelty have the poor Protestants been compelled to carry Faggots, to burn their faithfull and painfull Pastours? as two Women of *S. Germain* were forced to do by *Incomel*, the Inquisitor, and other his Monks. How unnaturally have they forced (by their abjuration) the Protestants to detect and bring into the danger of their lives, their parents, their children, their brethren and sisters; yea, their dear wives and companions who have lain in their own bosoms? All which in that one Examination of *Robert Bartlet* plainly appeareth.

I will add hereunto that, to which no parts of unnatural cruelty can be added, that they have compelled the children to set fire to the burning of their own fathers, against all Laws of God and Nature it self: as appeareth in the example of *William Tilsforth*, to the burning of whom his own daughter *John Clerk* was forced to set fire: as also of *John Scrivener*, whose own children were forced to set fire to their natural father. And, as if this were but a small thing, yet Popish cruelty can afford us examples without example among the most savage Heathens and Barbarism it self: this one I cannot omit, testified by *Tibullus*, and out of his History transcribed by *D. Bulkley* in his Addition to the Book of *Martyrs*: that in the Town of *Nonne* a certain woman being d awn out of a privy place, where she was fled from the rage of Popish Soldiers, was in the sight of her husband shamefully defiled, and then commanded to draw a Sword, was forced by others who ordered her hand, to give her husband a deadly wound, whereof he died. O unnatural tyrants of mankind, in whom natural affection is so dried up, as not one drop of it must be retained in those who are knip in the straitest bonds, but, whom God and Nature have made one, even these by Popish cruelty must be the Executioners one of another.

Our own Vipers, who like so many *Nerob* wrought hard night and day in the bowels of the earth, to eat out the bowels of their own mother-countrie, spared neither King, nor Queen, not Prince, nor Nobles, nor Senate, nor Gentry, not young nor old, no not their own friends and favourites, whom they would have sent to Heaven with one jump for the love they bore them.

Add hereunto, that in the madness of their rage and fury they chased away all pity and respect of silly persons, who in respect either of their impotency

of

of minde, or tender age, might by all Laws of Nature and Nations have laid claim to mercy, if the Ocean of Heathenish (I mean Popish) cruelty had not broken all banks and bounds. To clear this point, we might be large to set out the unnaturalness of their cruelty against the living and dead: which could not hurt them any way. Most lamentable was that spectacle of the childe which sprung out of the womb of a woman burnt at *Garnsey*, which being saved out of the fire, was by the bloody Executioners cast in again, because it was a young Heretick, and so baptized in the mothers flames, and its own blood. What hurt could that Boy of eight years old do unto them or their Religion, which was scourged to death in *Bonner's* house for Religion? What madness was it to apprehend a mad man, as *Copins*, who seeing the Priest holding the Hoast over his head, and shewing it to the people, held up a little Dog by the legs over his head; for which he was taken and immediately condemned to be burned with his Dog as Hereticks: a wofull mean to bring a mad man into his wits. With how little reason could they demand a reason of one *Combridge*, a mad man, of his faith; and make the words of a mad man, without understanding, to be Heresie, for which he was burned at *Oxford*? But alas! where fury and rage hath made men mad, no excuse will serve to move to pity?

How unnatural is that wrath that sticketh not neither to bury the quick, as *Marian* at *Burges* was condemned to be buried alive; nor to unbury, and violate the graves of the dead? In our own Countrey, and days of our fathers, how *M. Bucer* and *Phagins* were cited out of their graves to appear, or any that would for them; and that at *Cambridge*, four year after their burial, is manifest: which when the silly ashes could not do, they were digged out and burned on the Market-hill. How *Wickliff* was condemned after his death, and his bones burnt one and forty years after his burial, appeareth in the History of Mr. *Fox*. *Richard Hunn*, who was first apparently hanged and murdered in Prison by their wicked hands, was burnt also after his death. *Peter Martyr's* wife the Divinity Reader at *Oxford*, was two years after her death digged out of her grave. *John Glover* was not onely excommunicate, but struck with the great sentence of *Maranatha*, after his death. *John Tooley* was cited by *Bonner* after he was dead and buried, to appear before him by such a day; and the time of citation limited being expired, and he not appearing, he was excommunicate, and strait charge given, that no man should eat or drink with him, or if any met him he should not bid him God-speed; and if he came to Church in Divine Service, he must be thrust out; after this Excommunication he was condemned and committed to the Secular Power to be burnt for an Heretick, and so by the Sheriffs the poor dead man was the second time executed.

Now out of all this I conclude, that the spirit of *Nebuchadnezzar* is quickned or revived in these *Romans*; and, that they are of the number of those whose mercies are cruel. Certainly they are not led by the Spirit of God: for the fruits of the Spirit are meekness, gentleness, peace; neither by the Spirit of Christ; for he was meek and lowly of spirit. He and his Apostles put none to death.

Object. You put Catholics to death, and not for any thing but for maintaining the ancient Religion of their fathers.

Ans. This is a cunning wile of Satan, to put this imputation from his dear Antichrist upon others: for it cannot be shewed, that ever any *Romish* suffered death amongst us for Religion, but for Rebellion, and denying his Allegiance: there being no Law in England to put a Papist to death for his conscience. Yet yield that which never can be granted (without betraying our innocency:) and compare which of our Religions be more unmercifull? it must needs fall upon their pate: for Mr. *Fox*, in the five years of Queen *Mary*, hath reckoned up towards three hundred; and so the truth is, as eye-witnesses will testify: whereas a Writer of theirs hath raked up in fifty years under two hundred, namely, 193. Compare the ods.

And Mon.
page 1864
Fetterschilde.
Davies Boy
under 12 years,
condemned for
the 6 articles;
page 1879

Page 1035

Page 816

Page 1780

Page 739

Page 1785

Page 1556

Prov. 12.10
Gal. 5.22
Matt. 11.29

Mans extremity,
Gods opportunity.

mans extremity
Gods opportunity
mans extremity
Gods opportunity
mans extremity
Gods opportunity
mans extremity
Gods opportunity
mans extremity
Gods opportunity

Use 1.
Be thankfull
for this deliverance,
and other.

Use 2.
Wait still,
though the Vision tarry.
Hab 2.3.

Mans purposeth,
God disposeth.

Psal. 2. 1, 2.

Psal. 7. 15.

Hester 9. 25.

I hasten to things that remain ; wherein I will be more brief.

Note here how far the Lord suffers the wicked to bring their purposes, even to the point of execution : for, here was the rage of the King unplaceable, till the Furnace was prepared, and his servants put in, whom the Lord would not deliver till they were in the Furnace ; and, not in some corner of it, where the fire came not, but in the midst of the flames. This the Lord doth, 1. In respect of the wicked, to glorifie himself through them, both in his long patience toward them, forbearing them till there be no remedy, as also in his justice, when they make all cock-sure, and glory in their ungodly purposes, then to confound them, and dissipate their counsels, recompencing his leaden feet with brazen hands. 2. In respect of the godly, either to try their patience, and faith, and love of himself, or else to declare his mighty power in their delivery, when all other means are hopeles. And,

This may stir us up to the greater thankfulness for the great mercy of this present day : for the same was the Lords dealing in that ungodly and devilish Plot, as here for the three Children : It was brought even to the birth, as the Scripture speaks. Oftentimes the wicked conceive wickedness, and travel to bring forth iniquity : and here the mischief had been conceived the full months, and they (no doubt) gloried in their hopefull birth : but yet our watchfull and gracious God caused their Sun to fall at noon-day, and stretched out his own right hand to save, when all means failed ; that all the glory and praise of it might return to himself.

Let us also learn hereby ever to wait for the Lords deliverance, though he seem to delay : if it be not sudden, yet it shall be seasonable ; how glorious will it be, if it be in the very flames, even the night before the danger, as was Peter's deliverance, Acts 12. and ours also the very night before the intended execution.

Note further, how the providence of God guides all events, and over-rules all designments of all his creatures. *Nebuchadnezzar* purposed to burn the bodies of the Saints : but the Lord disposed, that the wicked should be burnt in their stead. He cannot burn whom he will : he cannot save whom he would. He may command the Furnace to be made, and to be made seven times hotter than ordinary ; yet can he not command it to burn whom he would, he cannot forbid it to consume whom he would not. This over-ruling power of God makes fire and water, which (we say) have no pity, more mercifull and pitifull than Tyrants and wicked men : as flames of fire here more favourable than *Nebuchadnezzar*, as the Sea it self more calm than *Pharaoh*. Nay more, this providence makes the ungodly meditate a vain thing, especially in banding themselves against the Church. Nay more yet, their counsels are not one'y turned unto folly, the Lord disappointing them, but even to a quire contrary end, for a mischief to themselves ; as here, the same fire that they kindle against the children of God, licks up themselves : the same destruction that *Pharaoh* intended against *Israel*, overthrew onely himself and all his host. Hence *David* observing this truth, is bold to say, that the wicked digs a pit for others, but falls into it himself : he layeth snares for others, but himself is taken : he whetted his sword against the innocent, but it shall pierce his own heart. The wicked device of *Haman* against the Jews, was turned upon his own head ; both he and his were hanged on the Gallows which he had set up for *Mordcai*. And the Enemies of *Daniel* are cast into the same Den that they prepared for him.

The self same thing we see experience of in the Popes and *Percie*'s barbarous device against the Church : they could make their Furnace, but could not kindle the fire : nay, some of the actors were marked with the Powder, but none against whom it was laid : though they carried it a long time in their resolutions and

and Plots, yet did not they meditate a vain thing? yes, did not the Arrizans of death perish in their own Art? yes most justly. And so of Dr. *Storie's* Iron Cage, which was turned into an hurdle and trapper against himself.

Let us all therefore (to the praise of God) acknowledge, both what a bootless thing and dangerous it is to be an Instrument of malice against the Church. The Pope and holy League (or rather, impure Faction) have a long time leagued themselves against the Churches reformed: but hath not the Lord still dissolved their most furious practices, and made the end shameful unto themselves? have they not lost more by their cruel Inquisition at home, than they have gotten? He that hath knowledge of the state of the *Low Countries*, shall easily see it had been good for them never to have known it. Have not the same persons by horrible stratagems and bloodsheds sought utterly to waste the Church? But is not the blood of the Martyrs the seed of the Church? Have not we reaped the holy Doctrine of Christ, which was sown in the blood and ashes of our fathers? Was not that most hellish Massacre in *France* a means utterly to have abolished the mention of Religion for ever? But have we not great hope, that the Lord will give them to reap in joy for such sorrowfull sowing? and in right, *France* was never so furnish with Protestants as at this day. Against our own Country did not they brag and bear themselves upon their *invincible Navy* of Eighty Eight, to destroy young and old, Religion and Justice on a day? Yet what was the end but this, the Lord brake their Ships, and so weakened their strength, as they have halted ever since, never able to gather such Forces together again? And of what attempt almost ever so wicked could they build, save this most execrable device, for which these days of *Purim* are instituted as a memorial? for indeed, as never any unfinished was so near the accomplishment; so never any did cast more just reproach upon them, both for the acted mischief and carriage of it, as also for the sudden shame and confusion wherewith the actors were clothed.

And as it is bootless, so is it a dangerous thing to be an Instrument against any good man, come with what humane authority he can come. These servants of *Nebuchadnezzar* might think they had warrant enough for their fact, by the Kings commandment; but yet the fire licked them in suddenly and irrecoverably. The Prophet *Zachary* calls the Church (and so the members of it,) an *heavy stone*; never man lifted at it, but was torn in pieces. The threatening is passed, *They shall be covered with shame that war with Zion*. A wofull thing it is for any man to hatch mischief against the Church: he carries his own coals, and a sentence of condemnation with him, although he go in with *Haman* to the Kings banquet. See *Isai* 33. 1. and 41. 14. 15. and *Obad* 18.

So much for the Enemies: Now in the persons delivered, the Text affordeth three notable points; 1. The manner, it was miraculous: 2. The means, a *Son of God* walking with them: 3. The effect, namely, the acknowledgment of the true God by *Nebuchadnezzar* and all his Nobles. Of all these very briefly.

I. For the manner: they were cast in bound, and the fire onely loosed their bonds, consumed them, and set their bodies free, yes, their garments did not so much as savour or smell of the fire. Gods children, and the children of the Church, by fiery trials get more liberty, and walk more enlarged: they have their chains of sin consumed, and so walk more gloriously in Persecutions than ever before, and themselves like *God* come out more purified. Never were these three more glorious than in flames.

We must learn by the Papists *Furnace* to take good, as we have taken no harm: and labour, that our bonds of sin may be more and more loosed, and our selves walk at more liberty in the ways of Gods Commandments. Thus wise men take more benefit of foes than of friends.

II. For the means of their deliverance. Some ascribe it to Virginitie, as

use.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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use.

Da.

to Daniel's, I come to Parting, as *Basil* but the Word of God ascribeth it to Faith in the Son of God: *Heb. xi. 4.* By faith they quenched the violence of the fire. And so in this place: *Nebuchadnezzar saw a fourth like the Son of God*; speaking indeed like an Heathen, whose gods were begotten one of another: not understanding the Son of the eternal Father, but an Angel, *verse 8.* Yea hence we may note many good things: As,

Christ present with us in the greatest dangers.

First, that the Lord Jesus the Son of God, and the protection of his People, by whose onely power a true Miracle can be wrought; than affords his most gracious presence, when his members are in the extremest dangers: as the head most suffers it self in the exigence of the least member. He took not the quality of fire from this fire; (which did burn wood, and fowel, and the enemies bodies, and the bolts of *Daniel's* fellows:) but onely restrained and repressed it from these subjects. And hence it is, that the Martyrs never finde such a cheerful presence of Gods Spirit with them, as in the midst of flames: whose consolations swallow up all their fears, and all the horrors of those flames. Of this truth if our selves had not had experience in their hellish conspiracy, we had not been here at this time.

See Christ present, and give him the glory.

Secondly, let us ascribe that salvation unto the Son of God, who walked with us in that Furnace. The wicked Tyrant could espy a fourth like the Son of God in the Furnace: much more let us; and acknowledg, that it was no fore-sight, wisdom, merit, or humane means whereby we were preserved, but onely the Son of God, who by themselves revealed it. And for the time to come let us hide our selves under his wing, which if we do, fire shall cease to burn, and wa-ter to drown, rather than we shall perish.

Enemies should note it for confusion or conversion.

Thirdly, as this Tyrant by this sight of this Son of God in the Furnace did acknowledge, that he neither ought to have commanded such an unjust command, nor his Ministe's obeyed it; so we with the *Romish Nebuchadnezzar* would at length come (by such events as have befallen him) to acknowledg the Son of God with us, protecting and defending his own Religion among us: and that the Tyrant would but come to ask that *Jewish* question, *Who is this whom the winds and the seas obey*, as in Eighty Eight, and what is that fourth, who would not suffer the fire to burn those, for whom it was prepared, as in 1605? and conclude at last, that it is hard to kick against such pricks.

Acts 9.

III. For the effect or event of all: It is the acknowledgment and praise of the true God, even among his enemies: much more should this be among us, who profess our selves friends, and had the sweet of the mercy. Note *David's* practice on the like occasion, *Psal. 7. 16. 17.* His mischief shall return upon his own head, and his cruelty shall fall upon his own pate: I will praise the Lord according to his righteousness, and will sing praise to the Name of the Lord most high. Let us also praise the justice of God in defending the good, and revenging the wicked: As he hides not his righteousness, but draws it out for our safety, so let us not hide his salvation, but draw it out for his glory: Let fathers tell their children, and so let it be in everlasting memory, that the Lords grace and the Papists wickedness may never be put out. And let us not onely speak of it as a wicked intent, and so force one another to malice them, but drive our selves forward to such duties, of faith, love, obedience, as becom those who look for such salvation. Thus it becomes the just to be thankfull. To this blessed Son of God, who is always present with his Church in the hottest flames, together with the Father of Mercies, and Spirit of all Consolation, be all honour and glory, now and evermore. Amen. Amen.

Let God be glorified both of foes and friends.

Phil. 3.

The end of the first Sermon.

ROMISH EDOM

AMOS 1. 11, 12.

Thus saith the Lord, for three transgressions of Edom, and for four, I will not turn away, because he did pursue his brother with the sword, and did cast off all piety, and his anger spoiled him evermore, and his wrath watched him all way.

Therefore will I send a fire upon Teman, and it shall devour the places of Bozrah.



IN these verses is contained the fourth example of Gods severe judgement against the neighbour nations of his people Israel: namely, upon the Edomites, which dwelt in Arabia, and confined upon the South coast of Iudea. Wherein wee will observe three generall points.

1. A threatening: For three transgressions of Edom, and for four, I will not turne to it.

2. The equity of it: Because he pursued his brother, &c.

3. The execution of judgement, verse. 12. Therefore will I send a fire, &c.

1. First of the threatening: For three transgressions of Edom, and for four. Here is a certaine number put for an uncertaine: and it may be considered either jointly, and so three and four make seaven, and then by this number is understood, first, the multitude and magnitude of their wickednesses; being in ripenesse and perfection: secondly, the greatnesse and heavinesse of their punishment; as Levit. 26. 21. I will punish you seaven times more for your sinnes. Or severally: and then this is the sense: If after once or twice their provoking of me they had returned, I was ready to returne and give them pardon: but now the fourth time provoking me, that is, going on in sinne still, and adding obstinacy and impenitency to their sinne, I will beare them no longer.

Division of the Text.

Exposition

Numerus separatus iuxta aliquos est numerus perfectus

Here

God is slow
to anger to-
ward wicked
ones.
Iob. 33. 14.

Here note by the way, that the Lord is not suddenly moved to punish even his enemies. *Hee speaks to a man (saith Iob) twice and thrice.* But after men a long time have persisted with obstinacy in divers and grievous finnes, then at length he reckoneth for many together: thereby manifesting both his patience in forbearing, and his justice in waiting.

I will not turne to it. First, I will not turne my self any more in my love, nor by my Spirit, unto them: I will not offer my selfe in patience to expect them any more. Secondly, I will not turne them to my self by repentance, but leave them to themselves, to enjoy their finnes so many and so enormous, till my swift and severe judgement overtake them.

Gods derelicti-
on the chief-
est punish-
ment.

Note here, that of all judgements the most severe is to be left & forsaken of God: when he is so farre provoked as he will not returne. This one threat *I will not turne to it* is an epitome of all misery.

Nechaman.

I. Now of the equity. These Idumeans were stubbornly wicked, and heaped up sinne upon sinne. But especially they are here threatned because of their cruelty and fiercenesse against the Church of God, set down in foure particulars: 1. In respect of the persons: *He pursued his brother Esau who, was the naturall brother to Jacob,* yea, a twinne of the same wombe at the same time: so as the Edomites and Israelites were cousin-germans, of two brethren, *Esau and Jacob*: yet as *Esau* hated his brother extremely, with deadly hatred plotting his death, ever after he got the blessing from him: so was this inbred hatred derived into his posterity against the posterity of *Jacob*, forgetting they were brethren and of brethren. Therefore it is said, *he cast of all pity, and put off all humanity; naturall affection and all bowels were laid aside,* so is the word, violating even the law of nature 2. In respect of the extent of his wrath: it turned to fiercenesse and cruelty, no spark of compassion left; called *fury and rage*, Psal. 137. 3. while they cryed, *Downe with it, downe with it, even to the ground.* 3. In respect of the effects, which in the Text are two: first sword and slaughter: secondly, spoyle and robbery: They spared neither life nor goods, but as theeves both slew and rifled them. 4. In respect of the time: His anger was evermore, and his wrath always; as a cruell beast having taking his prey, will never let it goe: so Edom never let Israel goe free, no time wasted his wrath, which continued perpetuall, and irreconcilable, *Object.* There was often truce and peace betweene them. *Answer.* No: *in warre he spoiled, in peace he watched him,* saith the Text. Thus he that is *after the flesh*, persecutes him that is *after the spirit*, with an endlesse hatred; the wicked, the elect, the Edomites the Israelites.

Gal 4. 29.

II. The Third generall is the execution of judgement: Therefore *I will send a fire.* God will send. God revengeth his. Fire in Scripture is usually put for a most grievous plague, by sword, or famine, or pestilence. Or we may take it in the letter, fire, that is, extreame slaughter and desolation, eating up the Countrey as fire doth stubble. For fire is a name of efficacy as well as of nature: Num. 21. 28. *A fire is gone out of Hesbone, and a flame out of Siban;* that is, the enemy wasting the fields and Countrey, as an outrageous fire, *Upon Teman* the Metropolis of Idumea, so called of *Teman* the sonne of *Eliphaz*, the sonne of *Esau*, Gen. 36. *Places of Bozrah.* A City in the borders betweene Moab and Idumea: some time ascribed to one people, and sometime to the other, for their vicinity. This notes the extent of the judgement, which shall reach to the uttermost border of Edom, no part shall escape. This judgement it at large described, Obad. 10. 14. *Thy strong men, O Teman, shall be afraid, because every one of mount Esau shall be cut off by slaughter: for the cruelty against thy brother Jacob, Hami shall cover thee, and thou shalt be cut off for ever.*

Esau's ex-
posed

So much for the sense of the words, Now to the application

Edom

Edom is a speciall type of the kingdome of Antichrist, above all other the enemies here threatned, who were all more open, lesse hurtfull and hatefull. The Hebrewes thinke, that the Romans came of the Idumeans: how true that is, I will not dispute: Sure I am, if they be not of the naturall discent, they are of the spirituell (or unnaturall) and so like, as by the one we may see the expresse picture of the other: that look as it is said in Genesis 36.8. *This Esau is Edom*, so we may as truly say, *This Romish and Antichristian Esau is Edom*. The similitude betweene them we will consider, 1. In their persons: 2. In their sinnes: 3. In their judgement.

Antichrist resembled by Edom.

Antichrist and Edom like in their persons, foure wayes.

First, for their persons they are as like as like may be, in foure respects: 1. *Esau strove with Jacob in the wombe*: whereof when *Rebecca* asked the Lords counsell, the answer was, *Two manner of people shall be divided out of thy bowels*. Noting a continuall fight in the wombe of the Church. No marvel, if the *Esau* of Rome strive now against the Church, seeing even in the wombe, before he was borne into the light, he strove to hinder the birth of the Church in the daies of the Apostle: for *Antichrist worketh already*, 2. *Thess. 2. 7.* although the Roman Empire held him then by the heele, and hindered his birth: but not long after he was borne into the world, and the man of sinne revealed, *vers. 8. 2. Esau* red, and therefore called *Edom*, betokening his bloody disposition: And the Romish Edom is figured by a woman in *skarlet* and a *purple whore*, whose garments are dyed in the blood of the Saints; wherewith she also her self is drunken, *Rev. 17. 6.* 3. *Esau* was rough, hairie as a beast; which betokened his savage, truculent, and cruell nature: so a right owner of mount *Seir*. Besides he was a mighty hunter, as hungry as an hunter, ravenous, inatiable: *feed me* (saith he) *or let me swallow at once thy portage*: so the word signifies: as Camels are fed by casting gobbets into their mouths. The Romish Edom and kingdome of Antichrist is described (*Revel. 13. 1.*) by an hideous and monstrous beast, which was like a *Leopard*, most cruell, untamed, and most hurtful to mankind, which (as *Basil* reports) will most furiously teare in peeces men, yea, a paper that hath but the image of a man. This beast of Rome is likeliest unto the divell, who prosecutes with most deadly hatred the image of God in man. The feet of this Beast are like *Beares* feet, for roughnesse, and cruelty, and tearing: and his mouth as the mouth of a *Lion*, for ravening and devouring of Christian men: which the lamentation of the whole Christian world can better expresse than my words, or all Rhetoricke in the world. This was prophesied of *Esau* in his fathers blessing, *Gen. 27. 40. Thou shalt live by the sword*: so did the Idumeans, a savage and cruell people. So doe the Romish Idumeans onely support themselves by fire and sword, the surest argument when all other meanes faile. Intimated also by the *ten horns*. 4. *Esau* was a caviller at *Jacob*'s name, and a liar, in that he said he had taken away the blessing and birthright, both which, himselfe had passed away; and a false perfidious person, who, though he sold the birthright, and passed it away by an oath, yet he made but a scoffe at it, and had no purpose to performe it: nay, he contrived and hatched the death and murder of his brother; if once the dayes of his fathers mourning would come, so to recover his birthright againe. The Romish Edom will not allow the true Church of Christ the name of Christ, but calls the Religion by which we worship the God of our fathers, *Heresie*. He hath passed away his right to the blessing, by being the head of Apostasie, and complains that we challenge it. He is false and perfidious, no way to bee held to any promise, by oaths or vows, but he hath ever a secret trick or reservation, to play fast or looke at his pleasure. Hence the beast is said to have *seven heads*, that is, fulnesse of fraud and subtilty, to over-reach and abuse the Church of Christ: and, to recover his power againe, will plot the death of so many Kings and Kingdomes as stand in his way.

1. Gen. 25. 23.

2.

3.

Verf 30. Lagnar.

4.

Acts 24. 14.

Non obstante.

Thus

Antichrist and
Edom like in
their finnes.
1. Prophane
neis,

Thus are they like in respect of their persons.

Secondly, they are as like in respect of their finnes: that the Lord may say, *For three transgressions of the Romish Edom, and for foure, I will never returne to it in mercy,* but will send a fire and utter desolation. One transgression is prophaneesse, as *Esau* preferring the present profits and pleasures of this world, yea, their belly before true religion: and now all finnes are set to sale; any thing lawfull for money; they can pardon for money that, which God will never pardon, yea and finnes before they be committed. Another transgression of Romish Edom is Idolatry, as base Idolatry as ever was in Edoms posterity; which hath quite cut them off from God, who for their spirituall whoredome will never returne to them any more. A third transgression, for which God will never returne to it, is vaine confidence in their owne merits, which cuts them from Christ, and quite casts them out of Gods favour: Gal. 5. 4. The fourth, and last transgression is deadly end endlesse cruelty against the people of God and the Church of Christ: as the Lord would not returne to *Edom* especially for his extreme cruelty against his brother, in word and deed, never dated, by sword and spoyle evermore.

Quid non regi-
na pecunia do-
nat?

2. Idolatry.

3. Merits.

4. Cruelty.

Now that this is a sinne in these Romish Edomites, for which God will never returne unto them, let us see in our owne glasse, and compare Edoms cruelty in the text, with our owne Champions of Antichrist, and Dukes of the Romish Edom. and we shall see the face, favour and affection of the one in the other: nay, we shall see old Edom red, but our late Edomites in skarlet, of a farre deeper dye in blood than they.

Cruelty of our
Edomites, and
old Edomites
compared.

1.

Psal. 137. 7.

2.

Iosiphus.

3.

Obad. 14.

4.

They are like one another, in that, 1. Old Edom pursued his brother, to whom all naturall bonds did binde him, and to whom he owed homage: New Edom pursued nearer brethren than they. Iudea was but a neighbour to Idumea (neare neighbours indeed, but forty miles from Ierusalem, and so in all humanity should have beene loving to them:) but these were nearer than neighbours, vipers within our owne mothers bowels; bound to our Common-wealth in all bonds of loyalty and subjection, as Edom should have beene an homager to Iudea, being subdued by David; *1 Chron.* 18. 13. yet against all laws of God, nature and nations they cry *Downe with it, &c. Edoms* chiefe spight was not against any ignoble place, or village, but against Ierusalem the City of God, for pleasure a paradise, for ipationsoesse six miles about, for multitude of people fiftene hundred thousand inhabitants, for beaurty the eye of the world. Adde hereunto the Temple, the Sanctuary, *Aarons* Rod, *Vrim*, sacrifices, praises and worship, whereby it became Gods delight. Yet old Edom cries, *Downe with it, downe with it, even to the very ground.* The same was the voyce and practice of our late Edomites, against our Ierusalem the eye of the world, against our Temple, Church, State, and Land; they stricke at the heart, sought to let out the life - blood, 3. Old Edom, when strangers cast lots upon Ierusalem, was one of them, *Obad.* 11. that is, when Babel made sure of Ierusalem, Edom being too weake of himselfe, joyned with Babel; and, when the Babilonians entered, Edom was farre more cruell then they; for whereas Babel would have beene contented with the City and the spoyle, the Edomites would not be contented but with blood: for so saith the Prophet, *Thou shouldest not have stood in the crosse-ways, to cut off them that should escape.* Our late Edomites, when the Spaniards or any enemy should cast lots upon England, were as they: and, that nothing but blood would serve them, appeared not only in the bloody terrible blow, but also by standing in the crosse-ways, ready prepared to the slaughter when the blow should be given. 4. Old Edom spared none, he shewed no pity to his brother, but was altogether without naturall affection: And these unnaturall Edomites were pittlesse, not only to such as they made their enemies, but even to their friends,

friends, allies, kindred, both in the flesh and in their faith. For one asking the question what should become of the Catholicks in the House, &c. Answer was made, they would send them all to heaven in a fiery chariot, and so provide for their ease.

But will you see wherein old Edom was farre inferiour in cruelty to the late Edomites? All Arts say they are growing to perfection of late dayes; and so in the art of Jesuiticall rebellion and treason. These Jesuites or Esauites goe beyond all their predecessors in their art. As for example: 1. Never was any wickednesse acted so cruell, but a man by study could give it a fit name, as the Spanish Inquisition, the *Massacre in France*, the *butchery of the Merindolians*, all by Papists. But this was so matchlesse a cruelty, as no name can fit it; a chaos of confusion, a masse of evil, a sinke, a root of mischief, a contempt of all lawes, divine and humane; it was every thing that hath any wickednesse in it, perfidiousnesse, robbery, sacrilege, homicide, parricide, fraticide, regicide, idolatry, paganism, the whole traine of iniquity, and devilishnesse it selfe in the Abstract, a *Catholicks cruelty*, a crying, a roaring, yea a thundring sinne of fire and brimstone, as his Majesty calls it, in his speech, 1695. 2. Edoms indeed was unnaturall cruelty: but they were heathens, without the true knowledge of God. These late Edomites profess religion, and such a religion as out-boasteth all in sanctity and piety: nay, they were religious men. *Obiect.* Why? but they were, but a few unfortunate Gentlemen. *Answer.* Happy we, they were so unfortunate, but these were but the lesse wheeles; *Cassidy, Faux, Percy*, and their fellows were but p. try traytors, nimble and active as mischiefes selfe to be; but the Priests and Jesuites were the great wheeles, which not seeming to move, moved them. But what should move these? *Answer.* That ponderous and weighty plummet and Lead, the Popes Breve. For the *primus motor* of all these treasons is the Pope & Popery it selfe. *Faux* in his confession said it was *merely and only for Religion*; & for his conscience sake, denying the King to be his Sovereigne as being an hereticke; and, for sake of the Catholike cause; and, he had heard Masse, and received the Sacrament for acting the matter, and for secrecy. 3. Edom extenuated his cruelty by open warre, wherein either warning to prepare, or intreaty, or cruce, or flight, or delivering the City up, might have satisfied the enemy, and saved their lives. But these Edomites (more cruell than ever any Scythian) digged out of the depth a pit of mischief, yea out of the bottome of hell, no more league could be made with them than with hell it selfe, or the grave which is inexorable. Old Edom joynd with Babylonians; men whose desires might have bin prevented: Late Edom joynd himselfe with furies and hellish ghosts in the caves of darknesse, digging a new hell of sulphurous fire, with wide mouth to open it selfe, and devour three Kingdomes at once. Old Edom cried of Ierusalem, *Downe with it, downe with it to the ground*: young Edom would raise it from under ground. 4. Old Edom, although they shewed no pittie to their brethren, yet they spared *Ezechiah* the King, and the Prophet *Ieremiah*, and many Nobles lives whom they carried into Babel. Our young Edomites spared neither King, who had never drawne blood of them for their religion, nor Queens, nor Prince, nor Nobles, nor Counsel, nor Judges, nor Bishops, nor Gentry nor young nor old, no not their owne; the stroke of the blow had beene like the blow of Duke *Medina* his sword, of which he professed, his sword knew no difference betwene Catholicks and hereticks. 5. Old Edom rased but the materiall walls of the City and Temple: these digge to blow up the foundation not only of stately places, but of all Churches, and of the whole Common-wealth: especially that foundation laid in Stone, of Gods pure worship: And, rather than this true religion shall stand on the foundation, his Majesty defending it, his Nobles guarding it, his Lawes strengthening it, Ministers preaching it, and his Subjects professing it, all shall

Young Edomites with us for surpasse the old in cruelty, five arguments.

1.

The powder plot a villany without name.

2.

The Popes leaden Bull sets all mischief on works.

3.

4.

5.

by one unexpected and terrible blow be utterly and pitilessly destroyed: and when they had done this, they would like honest men lay it all on the Puritans, whose throats must be all cut for it.

Use 1.
That Religion
good, which
Antichrist pers-
ecutes.

1. This speaks for our Religion, that certainly it is Christ's, seeing Antichrist and his limbs do so rage against it. It was Gods Israel, his Son, his Lot, his hallowed thing, which *Edom* was so cruel against. Therefore we say of *Romish Edom* as *Terrillian* said of *Nero*, That Religion must needs be good which *Nero* so persecuteth, which the Pope so persecuteth.

Use 2.
Bloody Religi-
on, wicked Re-
ligion.

2. To detect and detect so wicked and bloody a Religion, set up by subtilty, held up by violence and cruelty: for it is not from the bad constitution of their persons, but of their Doctrine, and refined Religion, by the fiery wit of late Jesuits and Priests: as I can clear in an hundred several positions of theirs, if there were any doubt. Christ would not have his Disciples call for fire from Heaven against that City which received him not, as *Edom* did: much less may they bring a spark from Hell, to blow up three Kingdoms at once.

Luke 9. 54, 55.

Use 3.
Honour God
for this Deli-
verance
1 Sam. 4. 21.

3. To bless our God for delivering us from that intended cruelty, and never forget his wonderfull mercy. O happy fifth of *November*, wherein our Sin should have been turned into blood; wherein our name should have been changed into *Ichabod*, wherein had been set up again the abolition of *Abolition*. A day when the great City should have been a Beacon to all the Lands, and all the Land to the whole World. A day which should have burnt like an Oven, *Mall. 4. 1*. What had a Bonfire of two hundred in one day been to this? The Massacre of *Prance*, in which thirty thousand were murdered in one month, had been but a Play unto it. *Parosian* might now have had his miracle fulfilled, and have ridden his Horse to the Saddle in *English* blood. But God for his own Name sake turned it into an honourable and glorious day, a day of joy and gladness to all true-hearted *English* men.

Gen. 3. 1. 18.

When *Esau* came with four hundred men toward his Brother *Jacob*, intending no doubt to perform his long intended malice, God so ordered the matter, that he was unable to give him an ill word. Why? what was the reason? *Jacob* had all night before wrestled with the Angel, and prevailed; and got a blessing from him, which was: *Thou shalt prevail with God; thou shalt also prevail with men*. The cause with *Romish Esau* being appointed and all prepared, could no man have said of our heads, was, that some wrestled with God by prayer, and test him nor till he had given us the blessed deliverance. The Catholics were devout and earnest to set it forward, so many as they durst trust; and this rest *implies* not knowing their meaning: but their Prayers are like their Religions, and their Religion like that of the *deceitful women*, who said *Tragical* *ragging* *shall* Well, when *Jehabab* proclaims a Fast, let *Nashab* look to his Vineyard. When Catholics are devout, and busy as their Beads, let us look to our selves. We need not fear those weapons, but other that are preparing. It is the wisdom of a prudent Captain that fears an underminer, to undermine and prevent the mischief by a cross train; and so was famous *Vienne* preserved against the *Turks*. If Papists lay secret undermining at this to overthrow us, Prayer and Repentance will be a cross train, that undermines the underminers. If we can prevail with God, we shall be sure to prevail with men.

Acts 13. 50.

In the siege of
Soliman the
magnificent.

Thence of *Edom* fine: now of *Edom* punishment, and the similitude of it with our *Edom*. *Edom* punishment is set down in the Text. 1. By the certainty. 2. By the severity of it. It is certain; For, 1. *God will do it*. 2. *He will be re- venged*. And it is severe; 1. *He will send a fire*. 2. *A devouring fire, irresistible*. 3. *Upon Teman the Metropolis or mober City*. 4. *On the Palace of Bazarah*, a fire wasting the whole Land.

Antichrist and
Edom like in
their punish-
ment.

In all these we have a lively pourtrayance of Gods just judgment upon the

Roman

Roman Edomites, which shall not be lesse certaine than severe.

The certainty of the destruction of the kingdome of Antichrist is manifest.

1 for Certainty

I. In that the Lord will doe it, for he hath spok'n it, Rev. 17. 17. The words of God must be fulfilled concerning the destruction of Babylon, now by Babylon in that Chap. & Prophecie; is not to be understood the Babel of Chaldaea, neither doe the threats besit that Babel, which was fallen and destroyed before: but the mysticall Babel of Rome, which succeedeth and exceedeth that in cruelty. This I will not stand to prove, because we have it plainly confessed both by Bellarmine and Ribera, the learnedst of the Romish Church, that Rome present, is mysticall Babel. John Smith Bellarmine every where in the Apocalyps, calleth Rome Babylon because (saith he) only Rome in John's time had the rule over the Kings of the earth; & 2, was the City set on seven hills, which agrees to no other City. What therefore I am to speake of Babylon in the Revelation, I shall aptly and properly speake of Rome, by the learnedst of the Papists owne confession. And the reason, why the Spirit of God by allusion doth call it Babylon, is by way of similitude; Because as that Easterne and Chaldean Babylon did a long time oppresse the Church of the Iewes, so this Westerne and Italian Babylon hath kept under most horrible oppression and thraldome the Church of the Christians.

Rome termed Babylon why

This Babylon must be so certainly destroyed, as if it were done already: Rev. 14. 8. *It is fallen, it is fallen*, saith the Angell. True indeed, it is already accomplished in part: it is fallen, 1. In the purity of doctrine, 2. In the estimation which once it had, 3. In authority: but this prophecie notes the certaintie of her fall by an outward overthrow. And this Babylon must be certainly destroyed, because God the great Iudge of the world hath passed sentence against her, which onely waits the execution; Revel. 18. 20. *Rejoyce ye heavens over her, for God hath given your judgement on her*. Again, if any meanes can bring her destruction, she shall be destroyed: If death, sorrow, famine or fire can destroy her, these shall come on one day; and if all these were unable, the strength of God is able to pull her downe, Rev. 18. 8. *For strong is the Lord, which will condemne her*. Now if God set against a man, who can rescue him? Job 33 13, 14.

How fallen & ready

- 1.
- 2.
- 3.

II. The Iudgement is certaine, because, as the Lord would not returne to Edom, so neither will he returne to Romish Edom: for, 1. He is too farre provoked: the sentence is past, and therefore irrevocable. 2. This Leopard, as she is called, Rev. 13. 2. *cannot change her* (pass. 3. *Edoms teares found no repentance*, Heb. 12. 16, 17. *no more shall these*, not by any means will God call backe his anger.

Why it cannot escape,

- 1.
- 2.
- 3.

The severity of Gods wrath against the kingdome of Romish Edom is not unproportionable to the judgement of the Syrian Idumea. 1. In the kind, a fire; by which is signified an vtter desolation: 2. A devouring fire, which signifies the incurableness of her estate; she shall never rise from under the judgement. 3. The chiefe subiect is *Teman* the Metopolis, signifying the utter ruine of Rome it selfe: 4. It shall reach to the *Places of Bozrah*, noting the generality of the judgement through all the Kingdome of Antichrist.

1 For sever

First, the destruction of Rome shall be by terrible fire, even in the letter it is most likely; though some of great note thinke not so: For, 1. It is said, Revel. 17. 16. *the ten hornes which thou sawest, shall hate the whore, and make her desolate, and naked, and burne her with fire: and chapter 18. 8. she shall be burnt with fire*. By which oracle of the holy Ghost it plainly appears, that the Christian Princes, which have been in such league with Rome, shall at length make warre against the very City of Rome, take it captive, spoyle it, famish it, and at last burne it with fire: 2. Harlots by the law of God were to be burnt with fire, as we see in the example of *Judah* and *Thamar*, Gen. 38. 24. But Babylon is the mother of whoredomes and abominations of the earth, Rev. 17. 5. yea, the great whore, with whom

Most probable that Rome shall be destroyed with materi, all fire for 5. reasons.

- 1.

whom the Kings of the earth hath committed fornication verse : 2. therefore, &c. 3. She as *Asbur* hath a long time bene the rod of Gods wrath, by which the Church hath bene scourged and corrected for many ages; and now must be cast into the fire, broken and burnt. 4. There is no other nitre or meanes to purge that idolatrous City: *Wee would have cured Babel, but she would not be cured, therefore she shall never be purged*, but all her drosse and trash shall passe the fire. 5. By the law of retaliation she must be consumed with fire: for whosoever durst mocke or resist her, or any of her decrees, was presently adjudged to fire: burning was the pecoliar punishment of Gods Saints, whom she condemned for hereticks, Of Syrian Edom it was said, *As thou hast done, it shall be done to thee, thy reward shall returne upon thine own head*: and of the Romane. Wicked Papists make the furnace seven times hotter than *Nebuchadnezzars*, but here is a furnace heated by God himselfe for themselves. They devise an unnaturall fire and furnace under the Parliamt, to consume the innocents of three Kingdomes: but give her double (saith the Spirit) *to that she hath done*: first ten Kings shall set upon her and burne her with fire, and after this, God himselfe shall cast her into an hellish and supernaturall fire, for all the cruell and blazing fires which she hath kindled in all Countreys, pittlesly to consume the bodies of Gods Saints. The *preludium* hereof was seene in our Edomite Captaines; they lay fire and powder for others, but the fired powder flies in their owne face.

Object. Antichrist must be destroyed with the sword of the spirit, and the breath of the Lords mouth, not by carnal weapons.

Ans. The cleare shining of the Gospell shall detect the mystery, wherein Antichrist worketh, and lay him naked, and discover his frauds, by which he gulls the world: the truth shall warre and prevaile against his heresies. But this hinders not, but that the Princes of Europe (seeing the infinite wrongs sustained by him) shall joyne to set the seat of Antichrist on fire: considering the Scripture affirms it so manifestly, as even the Papists themselves subscribe to the generall truth of it: for these be the words of *Ribera*: *Romam non solum christianam impietatem; sed & propter ea que postremis temporibus commissura est, magno incendio perflagraturam, adeo perspicuum est & manifestum, ut ne stultissimus quidem id negare possit.* And the Text is plaine, that the Kings, Marriners, and Merchants shall stand and see the smoake of her burning, Revel. 18. 9.

Object. But this seemes impossible: for we see Kings and Princes sticke fast to support her, as Spaine, France, and many Kings of Europe.

Ans. God can and will doe it, who hath horses and chariots of fire to besiege her withall, if meanes should faile. But God will doe it by them, Revel. 17. 17. *For he hath put into their hearts, to fulfill his will.* And by many meanes God can effect it: 1. He can soone convert them from their Antichristian and Papistickal superstitions to the truth, as sundry of them are already 2. It may be, that sundry of them which yet retaine Romish idolatry, may for some other causes turne against the Pope and waste Rome, as for his unjust claimes, his horrible pride and tyranny, his treasonable practices against them, pardons to kill them, &c. and thus by *Charles the 8.* and *Lewis the 12.* Kings of France, was Rome sacked and spoyled, and the Pope opposed: as also by *Charles the 5.* his Army. And is this unlikely, when not only the Popes Agents and Priests shall give the Sacrament and absolution to gunpowder-traitors, but Iesuites teach it lawful, yea meritorious to kill Christian Princes, nay Popes themselves so proclaime it, as *Sixtus Quintus* of the villaine that murdered *Henry the 3.* of France,

Object. But then this prophecy may seeme to be in part fulfilled.

Ans. No, this fire of Edom must be a devouring fire (which is the other part of the similitude) that must quite consume Teman the Metropolis: so this fire

3.

4.

Jer. 51. 9.

Obad. 15.

Revel. 18. 2.

2 Thess. 2. 8

Antichrist to
be overthrowne
with the sword
temporall as
well as spiritu-
all.

Even by Kings
that are or were
his friends.

How, and why

1.

2.

Gemin. de bello
Neapol. Slei-
dan,

Overthrow of
Rome not parti-
all, but totall

fire against *Rome* must be as a fore-runner of the fire of Hell, it must be *unquenchable*, and agreeing with that fire of the *Syrian Edom*: *Obad. 18. 1.* *A fire shall be kindled in Edom, and devour them, and there shall be no remnant of the house of Esau: for the Lord hath spoken it.* This ruine of *Rome* shall be like the ruine of *Jericho*, which can never be re-edified: and is notably shadowed in *Revel. 18. 21.* by the casting of a mill-stone into the sea: noting both the swiftness and irrecoverableness of their estate, no more to be raised again than a mill-stone can rise out of the bottom of the sea and float again. Yea the eternal desolation of *Rome* is noted by denying such things to be ever any more in her, which a City cannot be without, *viz.* *A mill-stone shall not be heard in her, nor the light of a candle seen, nor any crafts-man, nor any voice of joy, nor any Bride-groom, or marriage, or procreation.* A poor City it is, or none at all, where none of these are.

Obj 8. But the state of *Rome* is the strongest state in the world, for wisdom, wealth, strength; and many of our great ones go back to them: so as you speak unlikely things.

Ans^r. 1. God will honour himself by effecting his will in unexpected and unconceivable means: He is wise of heart to lay unknown Pipes and means for his purposes. And herein it shall be like Edom, Obad. 8. 9. *In that day I will destroy the wise men out of Edom, and understanding from the Mount of Esau, and thy strong men, O Teman, shall be afraid: neither is there wisdom or strength that shall help against the Lord.* 2. God by themselves, if others be slack, can hasten their destruction; as it was with Edom, Obad. 7. *The sin of thy confederacy, and they that were at peace with thee, deceived thee.* So our late Edomites were detected by themselves, even by their own confederacy. 3. What if some go to them, and give them a little lightning before their death? See we not such infamy call upon them all by their daily practices and Plots, as all the water in the sea can never wash away? Yes, we see with our eyes; that they gain not, but fall, notwithstanding all their supplies of succours.

To comfort the poor Church of God, in that, when the Enemy marcheth furiously like *Jabu*, God sets in, and provides for her safety: *Rough* 10. 10. *John* having before prophesied of many mischiefs to befall the Church, by Antichrist and the *Turks*, both conspiring against it, in this Chapter brings Christ in a Vision for the comfort of the Church, thus described: *An Angel*, namely, of the Covenant, our great Mediatour; *coming from Hagar*, to make himself better known, and nearer to his Church; *cloathed with a cloud*, not onely in our humane nature clouding and veiling his Deity, but still obscured by the world; *with a Rain-bowe on his head*, a sign of reconciliation, an assurance that he will remember his covenant, as *Gen. 9. 12.* and tokens that although storms and tempests be upon the Church, yet *Christ* at length will drive them away, and reduce the calm of it, and a fair season; *his face as the Sun*, shining as in his Transfiguration, to his Church; *his feet as pillars of fire*, because of his efficacy and force to overcome all difficulties. He is a constant flander as a pillar, and hence, for his Churches good, A sweet meditation against all fiery, furious, and sulphurous plots of the Enemies of the Church. He hath the Rain-bowe on his head, his feet are pillars of fire; and further, *he sets his foot on the sea and earth*, to note the subjection of the sea and earth, and all the creatures, and all the world unto him.

2. The iustice of God shall one day magnifie it self against that bloody Sear, City, and Kingdom of Antichrist: for, 1. He that is the unmercifull maintainer of all treasons, and supreme Head of all Hereticks, must needs be fearfully destroyed. 2. He that is concluded to be more mercifull than Christ, because Christ delivered none out of Purgatory; and more powerful than God, because God makes but creatures, he makes the Creatour, shall dearly buy that and

Magnificence
of Rome no
whit secures it.

Zach. 4. 2. *And he said unto me, This is the word of the Lord.*

Use r.
Comfort for the
Church of
God.

Use 2.
**Terrour for the
Church of
Rome.**

Revel. 19. 16.

other such blasphemies: 3. Pride (we say) must have a fall, and the higher the pride, the lower the fall. He that hath fought against the Kings of the earth, yea against Christ the King of Kings, the ten horns shall fight against him. He that out of his horrible ambition hath made mighty Princes hold his stirrup, lead his Horse, become his foot-man and foot-stool, shall one day be paid for all. He that hath taken from them Imperial Crowns, Purple, Scepters, Kingdoms, shall by them (ere long, I doubt not) be left desolate and naked. He that hath long over-born them with the brag of his Primacy, and set himself above all that is called God, shall by them be made to drink of the cup of their Supremacy. They that have given the Saints blood to drink, shall have blood to drink, herein like to old Edom, Obad. 16. *Edom drunk upon mine holy mountain*: and the Heathen must drink them up and swallow them, and they shall be as though they had not been. Pharaoh drown'd the Israelites children, and was drown'd himself. The same fire lick in the Enemies, which they made so hot for the three children of God: *Haman's* gallows catch himself. *Catesby*, *Rockwood*, *Gram*, devisers of the Powder-plot, by their own Powder were almost blown up, yea made unable for their own defence: and the same day *Catesby*, the first deviser, and *Percy* the chief actor were killed with one Bullet shot with Powder. *As I have done* (said great *Adoni-bexek*) *so God hath done to me*.

Judges 1. 7.

Use 3. 4. All devices of Papists, insufficient to sustain their bloody Monarchy.

3. From all this it follows, that all the Balm in *Gilead* cannot heal them: nor the ten horns or Kings, nor the seven heads, nor his power and bloody wars, his *Spanish* Inquisition, his Massacres, his two traitorous Colleges, his Bulls and Excommunications, his Council of *Trent*, his Order of *Jesuits*: nor his blacking of the lives and practices of his adversaries, nor his juggling with Images, his false Miracles and Legends, his Lies and Equivocations, his falsifying of all Authority, and the like; can still uphold his tottering state, down he must for all his props, he must dy in the midst of his Physicians: we must expect it, pray for it, and rejoyce in it.

Use 4. Separate from them spiritually and corporally.

See the Sermon on that Text, dedicated to the Parliament.

Revel. 18. 3.

4. Come out of her, my people, come out of her: for it is a people ordained to destruction: *Revel. 18. 4. Be not partakers of her sins, lest ye partake in her plagues*. Come out in affection, in action, and in habitation, both by spiritual and bodily departure. God is careful of his people: he would not have *Lo* destroyed with *Sodom*, nor *Israel* in *Babylon*, *Jer. 51. 45*. nor the *Jews* in *Jerusalem* at the destruction thereof. A voice was heard (saith *Iosephus*) to leave the City, which many believed, and fled into *Pella*, and they that would not were all miserably destroyed. Little Mice (they say) presaging the ruine of an house, do fly out before-hand. Let us by divine instinct be so wise for our own safety: fly communion and company with Papists. For *Rome* is called an habitation of Devils: if a man would dwell among Devils, let him dwell among *Romanists*. And it is no Schism, but Gods Commandment. Never hear such whisperings, as speak of a reconciliation of our Religions, for that cannot be. Yet hate not their persons, but their sins; and pray for the men. It is dangerous to travel among them, much more to entertain near and intimate acquaintance with them: Therefore fear to make or meddle with them: leave them to Gods judgement, which must needs be executed.

Use 5. The end of the Second Sermon.

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THE ROMISH FOWLER.

Pſalm 124. 7.

Our Soul is eſcaped even as a Bird out of the Snare of the Fowlers : the Snare is broken and we are delivered.



He matter of this Pſalm is gratulatory : the occaſion, ſome great Deliverance of the Church, from ſome deadly Plot, and imminent Danger : or (as ſome think) *David* recounteth and collecteth all thoſe ſpecial Deliverances, which God had wrought for *Iſrael*, ſince their coming forth of *Egypt*, till this time : which being many and great, he compiles this Pſalm, and gives the Lord the glory of them all.

Occaſion of the Pſalm.

In the words of my Text are two things conſiderable :

1. A *Danger*, the extremity whereof is ſet down by a Similitude.
2. A *Deliverance* : In it, 1. The means : *The Snare is broken.* 2. The end : *We are delivered.*

Division of the Text.

The Danger is ſet out by compariſon of a *Fowler*, who hath laid his *Nets*, and hath caught a ſilly *Bird* within the Meaſhes of it, of which himſelf and every man elſe thinks he hath it ſure enough. Where the danger is amplified, 1. By the Aurhours of It, *Fowlers*. 2. Their Inſtruments, *Nets* and *Snare*s. 3. The crafty laying of them, ſo as they have compaſſed the ſilly *Bird* within the *Snare*.

1. The Scriptures compare the Enemies of the Church (the ſilly *Dove* of Chriſt) to *Fowlers*, *Fifhers*, *Hunters* : 1. In reſpect of their purpoſe, which is to take and catch that they hunt for : they intend to kill and deſtroy ere they return. This was *Cain's* purpoſe againſt *Abel*, if he could get him alone ; *Pharaoh's* againſt *Iſrael* ; *Nero*, *Diocleſian*, and the other Emperours againſt the Primitive Church. 2. The *Fowler* makes but a ſport of taking his Prey : as alſo the Hunter : So the Enemies of the Church count it but a ſport to deſtroy and waſte the Church and People of God. Yea, as they feed upon the ſilly *Birds* they catch, with delight ; ſo theſe feed on Gods people as on bread, *Pſal. 144.* 3. *Fowlers* are ſo cruel, that they ſpare none, young nor old, male nor female ; all go together into the Bag. And Popiſh Perſecutors ſpare no age or ſex, neither old men nor children, but have pulled them out of the belly to the fire ;

Enemies of the Church compared to Fowlers, in four reſpects.

1.

2.

3.

fire; neither unlearned nor learned, but have cut off Pastours, Doctours, Bishops, Arch-bishops; neither the living nor yet the dead. Most barbarous inhumanity. 4. Fowlers and Hunters will be at great cost to maintain their game, and count no pains painfull, through frost and snow; they will endure much hardness in hope of their Prey. So the Enemies of the Church care not what cost and charge they be at, what pains they take, to waste and destroy the Church: *They cannot sleep, till they have done evil; their sleep departs from them; that is, nothing else troubles them but to be disappointed.* Such great Fowlers of the Church in the *Old Testament* were the Enemies on every tide: On the East, *Ammonites, Moabites, Chaldeans, Assyrians*; on the West, the *Philistims*; on the North, the *Syrians*; on the South, *Egyptians, Arabians*; and *Idumeans*: and the Church of God as a little Bird in the midst of them all. *Haman hath ten thousand Talents for the Kings Treasury, if all the Jews may be utterly rooted out.* Such great Fowlers of the Church in the *New Testament* have been the Vassals of Antichrist, and especially that great Nimrod of *Rome*, who with his Popish Kings, Tyrants and persecuting Bishops, hath eaten up the poor Saints of Christ in all Countreys; as did their Predecessours, the ancient Tyrants, *Psal. 83. 4. Come, let us cut them off from being a Nation, and let the name of Israel be no more in remembrance.* Our own Book of Martyrs records, that one of our Popish Bishops was so violent a Fowler to furnish his Masters dishes, that himself in five years space took and roasted three hundred silly Martyrs, most of them in his own walk and Dioces. Such were our *Fauxes* and *Fawlkoners*, who made sure account of such a Prey as was never before laid for, namely, for three whole Kingdoms at once: which would have filled all their Nets. *For God and man concurred to punish the iniquity of this time*, said the Letter to the Lord Mountegle: for the obtaining whereof they despised all danger, and all labour is thought little in digging half a year together through hard foundations; they will bestow any cost whatsoever, of their own and other mens; *Diaby* promised fifteen hundred pounds, *Tressam* two thousand, *Percy* all that he could get of the Earl of *Northumberland's* Rents, besides ten galloping Horses. And nothing troubled *Faux*, but that he was disappointed.

I I. The Scripture both here and elsewhere compares their means and Instruments, to *Snares, Nets, and Gins*, which are set in the ways of Gods Saints to take them. And that for two causes:

1. It notes the secrecy of the danger, which makes it far more dangerous and inevitable: for Nets and Snares use to be laid in secret, and out of sight. *In vain were the net laid before the eyes of all that hath wings, Prov. 1. 17.* As therefore the Fowlers or Fishers go about their matters craftily and subtilly, they will stand privily behinde a Tree, they dissemble all, they will lay Meat as though they intended to feed the silly Bird, which they mean to feed upon; they have a Lure or Call, as if they were friends and Birds themselves; but the end is to kill and destroy: so do the Fowlers of Gods Church, *Psal. 83. 3. They have taken crafty counsel against thy people, and have consulted against thy secret ones.* So ever have done the Romish Antichristian Fowlers, who have been taught by their great Nimrod, *Leonine pelli assuere vulpinam.* Always to march together the Lion and the Fox. *Julius 2.* can turn him either way, to *Peter's* Keys, or *Paul's* Sword. What they cannot do by open force, they can do by secret fraud, wherein oftentimes there lies more strength than in the former.

The Syrian *Antiochus Epiphanes* was a lively type of the Romish *Antiochus*, of whom it is said, *Dan. 8. 24, 25. His power shall be mighty, but not in his strength: he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people, and by his policy shall cause craft to prosper*

4.

Prov. 4. 16.

H. Act. 5. 9.

Romish Nimrod a mighty Hunter of the Lords flock.

Bonner, a Bonfire.

Great labour and cost for the Powder-treasure.

Four thousand pounds.

Practices of the wicked termed snares,

1. for secrecy,
2. suddenness.

Cum Petri nihil efficias ad prelia claver, Auxilio Pauli jorsian ensis erit.

spier in his hand. A lively description of the *Romish Antiochus* or Antichrist, that *Beast arising out of the sea*, having as well the *horns of the Lamb*, as the *speech of the Dragon*. He intrudes himself as the Head and Husband of the Church, while he robs and wafts it. He professeth himself a *Servant of Servants*, while he sets himself above all Kings and Commanders: as *Boniface* the 8. in the year of Christ, 1300. before a great concourse in a solemn Jubilee, one day shewed himself in his Priestly Pontificals, with the Cross carried before him: the next day in an Emperours Robes, with a naked Sword before him, and his Title proclaimed, *Ego sum Pontifex & Imperator, terrestris ac celestis imperium habeo*. All this is mine, and to whomsoever I will I give it.

Rev. 13. 1. 17.

True onely in Noahs sense of Gen, Gen. 2. 15.

Platina.

Luke 4. 6.

What is the whole Religion of *Rome* but a *Mystery of iniquity*, a bundle of policy, which by secret conveyances and trains both brought and held all the Kingdoms and Countreys in *Europe*, within the snare and bondage of a silly Friar, by dissembled sanctity, lying miracles, false donations, forged writings, and the like: and thus hath enlarded mens bodies, goods, lives, and consciences. Never saw the world so cunning a Fowler.

2 Thess. 2. 7.

Are his Emissaries and such as he sends out, of better disposition than himself? No, witness *Jrgory* the great: *As Christ sent out simple and silly plain men to raise up his Kingdom, so shall Antichrist make choice of crafty, and double and deceitfull persons for his business*. How subtilly did these two Friars, *Clement* and his Associate lay their snares, when they slew the *French King, Henry* the third, pretending great good business for the Church and State?

Astuti & duplices.

When the Papists in *France* could not by open force oppress the Prince of *Condy*, and *Gaspar Colignius* the Admirat of *France*: they could by fraud and cunning, as by a Lure, pretending peace and nuptial solemnity, raise a sudden Massacre, by which thirty thousand Protestants fell into their snare, who most perfidiously were slain, against all Laws of God, Nature, and Nations, not much without the space of one moneth.

What Potentate ever laid the foundation of obedience in conscience, or could overcome his Enemies without war, by a Parchment Bull, or maintain himself and his Pomp at all mens costs and devotions, or conquer opposite Princes by their own Subjects, or stablish himself by dispensing with unlawfull Mariages and lawfull Oaths, or maintain so many Intelligences by Confession, or pleasure all men in their humours, by wealth, poverty, austerity, voluptuousness? What a notable combination of Knaveries is there in that Religion, wherein all these things and many more, are most eminent, most usual:

Strange fetches of the Pope to uphold his Throne.

To come to our own Countrey: what did those traiterous Bandits and Emissaries, *Allen, Harding, Sanders, Parsons, Campian*, and others, but by writing and speaking pretend singular love, instruction, and care over their Countreymen, whose Religion they left? yet indeed what intended they but destruction of Prince and State, being Trumpets to Rebellion, raising up Arms, some out of *Spain*, some out of *Ireland*, some desperate cut-throats at home, to take away the life of that blessed Lady *Elizabeth* of eternal happy memory? What a number have they snared under that pretext of peace, truce, and friendship, as *Duke Alba* in the *Low Countreys*? and as the King of *Spain* in Eighty Eight, while he was providing that Invincible Navy against our Prince and Countrey, he sent the Duke of *Parma* to intreat of Peace; as if it were honesty in Catholics, whom they cannot kill by War, to delude and spoil them under the name of Peace, not without villany and perjury.

Dicam liberè quod meus in vos amor & vestrum periculum & rei magnitudo postulat, Camp. ad Academicos.

How secretly did our late foolish Fowlers lay their Nets and Trains? with what fair pretences? It was *merely and onely for Religion*, said *Faux*: and he was bound in conscience to do it, because the King was an Heretick: he was sent by the name of *John Johnson* to *Percy*, to confer for relief of the Catholick cause.

Papists bound in conscience to kill Gods Anointed.

All

Pitfall of false
gunpowder
traytors.

Their cursed
intentions.

Vse.

Psalm 91. 1. 3.

Suddenness of
mischiefe by
Popish & other
enemies.

Henry the 6.
Emperour by
Bernard a
Monke under
Pope Clement
the 5.

Henry 3. of
France

Vse.

Positions of Po-
pish cruelty.

1.
2.
3.

All of them tooke an oath for secrecy, yea, heard Masses, and tooke the Sacrament never to reveal any thing. Now to the laying of snares as deepe as hell: 36. barrels of gunpowder are provided, and numbers of iron barres, to blow up with one deadly blow, in time of peace, in time of Parliament, all England, Scotland, and Ireland, in their King and posterity, in their lawes and governments, in their Church and Religion, in their Common-wealths and Iustice, in their tenures and records, yea in their whole State and policy: that he that could carry his heart into the survey of the consequent, might clearly see a fearful doomsday of all these three goodly kingdomes. And, as before it was done, it was cloked under the title of some famous exploit for the deliverance of persecuted Catholikes, So afterward, to turne the odiousnesse of so foule a fact as might have turned the Sunne into darknesse, and the Moone into blood; they had prepared their Proclamations to lay it upon Puritans, under which title they would have revenged it by the Massacre of all the godly in the Land, within their reach. Here be cunning *Fauxes* and *Foxes* indeed, in whome we may see the true picture and pourtraiture of every sound Catholike: who by the principles of Popery are taught to be as true to their Sovereigne as *Judas* to our Saviour.

What great need have we then to get us into that secret, which their secrets cannot come into? namely, under the secret of the Almighty: under the shadow of his wing. For the promise to such a one is, *Surely he will deliver thee from the snare of the hunter.* The poore bird is safe no where abroad, but in the nest: and the Church is no where safe in earth, but only in heaven, while it saith with the Prophet *David*, *Thou art my secret place.* Psalm 32. 7.

So much for the secrecy of Fowlers.

2. Their instruments of mischief are compared to snares and nets in respect of the suddenness of that destruction, which they intend to Gods people. A snare or a net windes in a bird suddenly, thinking on no such thing; Nay sometime, while the poore bird is playing or singing, as if it were without all danger, the net or grin wraps it in on all sides. So the enemies of the Church, knowing, that sudden and unexpected evils can hardlyest be prevented, and wound the deepest, commonly effect most deadly stratagems when Gods people least expected them. This is the guise of Antichristian enemies to the Church of God: which while it is not suspicious, but sometimes too charitable and credulous, they lay their snares where no man can possible suspect. Would any man thinke the Pope would instigate to kill Christian Princes at the very Masse? yet by the counsell of Pope *Sixtus* the 4. the two Princes of Medices were hurt and slaine even at Masse; and the lifting up of the host was made a signe of the murder by the Popes Legate: as one *Volateran* writes. Would a Prince thinke to be poisoned (of purpose) in receiving the Sacrament, by these charitable Catholikes? yet one was by the powder of diamonds tempered with the wine of the Sacrament. Would a Catholike King, most devoted to Romish religion, and a Champion for it, expect to be slaine by Catholikes; and men of peace, before excommunication? yet this was just (saith *Reynolds*) and the Charitable Pope *Sixtus* the 5. said, *A true Fryar had slaine a counterfeit Fryar.* Could any man have expected that sudden terrible blow, and an universall destruction from under the Parliament house, from which the honour, justice, happines, life and soule of our Countrey (under God) hath been long maintained and preserved?

This shewes us that Papists are not to be trusted, though never so fawning, never so flattering. For indeed they are most cruell, both in their positions, and in their dispositions.

Their positions are these, and such like: 1. The Oath of Allegiance is against Catholike faith; and the health of soules, saith the Popes Breve. 2. Princes excommunicate by the Pope, may be deposed and killed by their subjects. 3. No faith

faith is to be kept with hereticks that are not of their Religion. 4. All men are bound to resist hereticall Kings, in the straitest bond of conscience. 5. Even a secret heretick is in his joye deposited, and all his leproous posterity, faith symoncha. 6. It is a iust and honourable warre for the Nobles to rise up in Armes against Queene Elizabeth, saith Cardinall Allan. Such also are their dispositions, and such are their practices.

Ar. 8. limo conscientiz vinculo. 5.

We have seene the Fowlers, and their nets: now let us proceed.

III. The crafty laying of these snares is such, as they have compassed the bird, and it seemes impossible any way to escape. For the danger was, as if the Prophet had said: We were on every side included in the nets of the Fowlers, that what way soever we could turne us, we were hemd in; the danger met us on every hand, and death every way layd hold upon us. Thus David (Psal. 18. 4, 5) confesseth, that the snares of death compassed him: he was even as a man bound & piniond to execution, so as he saw nothing but death before him. And the snares or cords of the grave beset him: so hopelesse was his estate, as if he were laid forth already, and wrapp'd in the bands and cloathes of death to the buriall, both in his enemies conceit, and in his owne.

Dangerous and mischievous plots may prosper for a while.

The same was our condition in that Gunpowder-treason: the enemies made sure of their prey: they saw their expectation even in their hands: and brought their wicked conception to the very birth: the Crowne and Kingdome was theirs: they had disposed of the chiefe Offices, the chiefe holds, and revenue of the Land, onely one terrible blow was to be given, and the hand of wickednes lifted up on high, reaching fire to the fewell, which should have turned three Kingdomes into one Bonfire.

As did the powder-reason neare to the end.

Quest. Why doth the Lord suffer the enemies thus to ensnare his people, that the case seemes desperate, the deliverance impossible?

Ans. 1. That we may see our owne simplicity, who cannot observe or prevent their snares, the crafty wiles of Satan, and his instruments against the Church.

2. That we may take notice of Gods patience towards his enemies, suffering them as long as he may, and then his justice in taking them at the height. 3. That we may learne to depend on Gods power and wisdom, for safety and defence: who only is able to match and overmatch the enemies in both: for there is no power or policy against the Lord. 4. That the greater the dangers be, Gods goodness may be the more manifest, and that in most desperate evils we may acknowledge our deliverance to be miraculous, and so the praise of all may be referred to the Lord, who is a very present refuge in the troubles of his Church, as our selves found in this our danger.

There is an houre of darkness for the wicked to work in foule treasons.

- 1.
- 2.
- 3.
- 4.

Now we come to the second generall part of the Text, namely, the deliverance of the Church. Our souls is escaped: that is, our lives were hunted, our heads even on the block, and the throte giving, and death seething his blow: but yet we are delivered, we have escaped with our lives.

Psal. 9.9

Herein consider, 1. the manner, 2. the meanes of the deliverance.

The manner, as a bird escaped out of the net: The meanes, the net is broken.

The Churches deliverance.

For the manner, 1. Beyond and above the expectation of the Church, when all things seemed desperate, when all counsell and means failed among men, and no hope was left, even then came deliverance. How can a poore bird, wound in the net of the Fowler, expect but to be taken? And this is matter of more joy and gladness, than if the danger had been less. 2. Beyond and beside the expectation of the Fowler, themselves, to their greater disappointment and confusion. How will the Fowler rage and howl, when a silly bird is gotten away out of his net? So do the enemies of the Church, who have been at great cost, and charge and paines and beaten all their wits to lay their nets, to be disappointed even when when they have their expectation between their hands: as the case of these Conspirators was.

Beyond her expectation.

Or the expectation of the enemies.

For

For the means: *The Net is broken,*] God alone hath broken in pieces their crafty counsels and devices: God hath frustrated all their purposes: when they had hemm'd in the People of God, as a Bird in a Net, on every side, God himself makes a way out: as when the Net is broken asunder, the Bird escapeth.

God still findes
a time to rescue
his Church
from the snares
of the wicked.
Reason-1.
Rom. 8.31.

Doftr. The Lord in his season powerfully delivers his Church, by breaking the Nets of the Enemy: *Pfal. 23.10. The Lord breaks the counsel of the Heathen, and brings to nought the devices of the people.*

Reasons. 1. Because God is ever present with his Church in the midst of it, to help it at the greatest pinches. *Isai 8.9.10. Gather together on heaps, ye people, and ye shall be broken in pieces, &c. for God is with us, namely, as our shield and protection: and, If God be with us, who can be against us? Zeph. 3.12. Rejoice O daughter of Sion, be joyfull O Israel, rejoice with all thy heart. O daughter Jerusalem: the Lord hath taken away thy judgment, and cast out thine enemies: the King of Israel, even the Lord is in the midst of thee: thou shalt see no more evil.* The Lord is every where present, but not every where as in his Church: he is the King, and the shelter of it by a special providence.

2.
Isai 63.9.

2. The Church is Gods darling and delight: his People is dear unto him: *He that toucheth them, toucheth the apple of his eye, Zach. 2.8. In all their troubles he is troubled, and taketh wrong done to them as done to himself: and therefore must needs revenge upon the Enemies one time or other. See Nehem. 1.2.9. because the Lord is jealous over his People, he reserves wrath for their Enemies: He shall come unto them as unto thorns.* The cause also is his: they hate the godly for his sake, and therefore he takes their part.

3.
God sufficient-
ly furnished for
his peoples
good.
Pfal. 127.4.
1 Sam. 16.7.

3. As God is willing to save his People, so also he is every way most able. 1. He is more watchfull for his Church, than all his Enemies can be against it: *He that keepeth Israel, doth neither slumber nor sleep: in which he out-watcheth the Enemies, who, though they often break their sleep through greediness of the Prey, yet sometime they must sleep. He is a more watchfull Guard than Saul's, when David came and took away his Spear and Pot from his head. The phrase is taken from Watch-men, who stand on Walls in time of War, to fore-see the approach of Enemies, and give warning: they may be treacherous or sleepy, as when the Capital in Rome had been taken by the French men, if the Geelie had not been more waking than the Watch-men on the Walls. But the Lord is a faithfull and watchfull Keeper: let never so many watch the mischief of the Church, he is sufficient against them all, hath seven eyes, Zach. 4.10. 2. He is wiser than all his Enemies, and herein over-matcheth them, that he knows all their counsels, they know none of his: which advantage the King of Israel had of the King of Syria by reason of Gods Prophet. He knows the whole Plot and Projects, and suffers them to carry them a long time, but knows when to prevent them, and how to dispose them to the good of his Church: for there is neither counsel nor wisdom against the Lord. 3. He is stronger than all the Enemies: *John 10.29. My Father is stronger than all: no one, nor all together can resist his power. And therefore when great men have banded and banded all their forces against Christ and his Church, they imagine but a vain thing, Psal. 2.3.**

4 Kings 6.12.

4.
Zach. 4.2.

5.
The righteous
shall dip his
foot in the
blood of his
Enemies.

4. God hath ways enow to deliver his Church, even when things seem very desperate. He hath *seven pipes to his seven lamps*, and these oftentimes laid very secret and out of sight. He can make a way in the Sea, and the Waters a Wall for his People: which cannot be expected by man: yea he can suspend and stay the course of nature: he can suffer his children to be cast into the fire, than qualifie and cool the furnace.

5. The Lord commonly delighteth in such a deliverance of his Church, as is joynd with the confusion of his Enemies: as in the Red Sea, the same way and waters,

waters, which were the preservation of the one, were the destruction of the other. *Isai 33. 11, 12. Te shall conceive chaff, and bring forth stubble: the fire of your breath shall devour you. And the people shall be as the burning of Linn: and as the thorns cut up shall they be burnt in the fire.*

And hereby the Lord manifesteth his Power and Justice. 1. That the wicked, while they take crafty counsel together, should be paving a way to their own destruction. *He takes the wise in their craftiness*, that they lay a Net in which themselves fall. When they make covenants with death, and dig to Hell to make Gods children so sure as none should escape them, then their own destruction shall be the Churches deliverance. What a broad Net had *Haman* laid for the *Jews*? None could be fairer for the game than he that had the Kings Edict, Ring, Postes, and all he desired. But in due season his Net took himself and his Family: his gallows caught himself and his sons: in whose destruction God laid the preservation of his Church at that time. The same in the Powder-Plot: what device was ever fairer, or nearer? or when was there a more universal Net laid for Gods Church these thousand years? yet the Lord in the very full season joyned our deliverance with their detection and destruction.

2. *It is just with God*, that wicked men, while they devise mischief, should onely make Rods for their own Backs: though their Pretences be never so fair and specious. As for example: *Dan. 6. 7.* the Courtiers of *Darius*, (as they can easily lay their Plots to sway Princes to evil counsels) come to the King, whose power they would abuse, and none with him so well as they, *O King, live for ever*: none so observant of the Kings Edicts as they, *All the Rulers of the Kingdom, Officers, Governours, Counsellours and Dukes have made a Decree* concerning the worship of thee, *O King*, that none shall ask any thing for thirty days, save onely of thee. This *Daniel*, one of the children of the captivity, regards not thee, nor thy Decree. They proclaim him seditious, rebellious, and a Traitor that hath no respect either of King or Law, but despiseth Authority and Edicts, well and wisely devised and published. These are ordinary Nets laid against godly men by ungodly. Then must the Law of the *Medes and Persians*, sealed with the Kings Signet, be executed upon him. He is cast into the Den: They have him in their Net: But they cannot hold him: Nor can he be delivered, but with the destruction of them all by the Lions. Here, by plausible speeches what did they but make their own Rods? And so was it in our own instance, in whom Gods justice shined most eminently: All the while, they digged a Pit for themselves, and fell into the Pit they had digged for others: according to that of the Psalmist, *He hath digged a pit, and is fallen into the pit he hath made: his mischief shall return upon his head, and his cruelty upon his own pate.* As their Heads and Pates upon Snares are still ey-witnesses.

3. Gods justice is herein manifest, that for the delivery of his Church, he not onely breaks their Nets, but makes them break their own Nets and Necks: And this is the greater confusion, when the authours of sin, are made the authours of their own punishment. For example: Such is their thirst after the overthrow of the Church and godly, that they still call in more company, and take in more partners, that if one miss, another may hit, and all may be sure not to fail. But Gods hand now over-ruleth the matter, and makes their own carnal counsel their confusion: that whereas one could keep counsel, company shall reveal it: as in the many Conspiratours about the Powder-plot, in which one of them furthered the punishment of another, but not the performance.

This shews unto us, that the Church is altogether invincible: no Net shall long hold it, but it shall break thorow all Nets. It may be pressed, not oppressed: oppugned, not expugned. It is an heavy stone to heave against, *Zach. 12. 3.* For, 1. The Enemies cannot work wisely enough to prevail, but, as the more the Egyptians oppressed Israel, the more they increased; so is it here. 2. Though

Just to save the Church by destroying the enemies.

1. Cor. 3. 19.

2 Thess. 1. 6.

Psalm 7. 15.

3. Raro antea densum scelerum, Deseruit pede penna claudis.

Note 1. Church of God invincible. And why?

2.
Exod. 1. 12.
2 Kings 6. 16.

3.

Use 2.
Comfort a-
gainst all Ca-
tholick leagues
and mischief.
Isai 65. 24.

Psal. 119. 126.

Isai 59. 16.
With what be-
haviour on our
part to be ex-
pected.

Use 3.
Praise is come-
ly for the up-
right.

Motive 1.

2.

3.

This delive-
rance not infe-
rior to the
greatest.

the godly be in themselves fewer, weaker, more simple, more shiftless, yet are they strangely and strongly preserved, and may say with the Prophet, *here be more with them than against them.* 3. The Church stands upon two sure Pillars, like *Boaz* and *Jachin*: first, God's Promise, which is, that the Gates of Hell shall not prevail against her. Secondly, her foundation is upon a Rock, against which if the floods beat, and the windes blow, it shall surely stand, *Mark 7. 25.* Why then do the Pope, and Papists, and that Antichristian League, still travel with wickedness, and conceive mischief, to bring forth a Lye? *What do ye imagine against the Lord?* *Nahum. 1. 9.*

2. This is a ground of comfort for us, when we see Enemies leaguings themselves against Gods People, that they make no spare of destroying either by secret means, or open. Gods help and deliverance will shew it self in due season: he is a present help in trouble. Is he a God a far off, and not at hand? on the mountains, and not in the valleys? Doth he *hear his people before they call*, and not when they call? No, the Church is never so near some great Deliverance, as when her Enemies are at the top of their pride and rage. For when they will root out the name of *Israel*, and *destroy the Law*, then is it high time for the Lord to put to his hand. When they have power in their hand; and no arm of flesh to repress them: when none will offer himself in the cause of God; then the Lords own arm shall save it, but so as we be found in the way of deliverance, carrying our selves in this affliction, as children when they see the father hath taken up the Rod, run unto our Father, confess our sins, bewail them, beg mercy, and sue for it as for life and death. This is the way to stay our fathers blow, to obtain compassion, and cause him to throw his Rod into the fire: as the Prophet brings him in relenting for his People, *Hosea 1. 13.* *How shall I give thee up, O Ephraim? How shall I deliver thee, O Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me: my repentings are ravled together.* For this is the condition, *1 Chron. 14.* *If my people, among whom my Name is called upon, do humble themselves, and pray, and seek my presence, and turn from their wicked ways, then will I hear out of heaven, and be mercifull to their sin, and will heal their land.*

3. When we have received such a seasonable Deliverance, it becometh us to break out into the praise of God, and perpetuate the memory of it, and provoke our selves unto thankfulness. So doth our holy Prophet in this Psalm: he sings out the praise of God to all posterity, for so great a Deliverance in so present a danger.

Moyses hereunto: 1. How many monuments hath the Lord himself erected from time to time, to preserve in memory special mercies bestowed on his People? 2. Hath he not taken order to write them in his Book of Mercies and Monuments? *Psal. 107. 18.* *This shall be written for the generations to come: and the people which shall be created, shall praise the Lord.* 3. Hath he not established and appointed special days for the memory of special mercies, most worthy to be had in everlasting remembrance?

And surely (my Brethren) if *Moses* and *Israel* had cause to compile a Song for their so strange a Deliverance, and the overthrow of their Enemies; as *Exod. 15. 1.* If *Deborah* had cause to praise the Lord with Voices and Instruments, for the overthrow of the *Canaanites*, and victory over *Sisera*; as *Judges 5. 1.* If the good women came with Timbrels and Dances to praise the Lord, when the Lord brought an horrible slaughter upon the *Philistines*, and their chief Champion *Goliath*, who defied the Host of *Israel*, and railed upon the God of *Israel*, and so saved *Israel* that day; as *Sam. 18. 6. 7.* If that day were a day of joy and gladness, of sight and rejoicing, wherein the Jews prevailed against their Enemies, and saw the ruine of their chief Adversary, *Haman*, that cursed *Amalekite*; as *Esther 9. 17.* Then surely have we just cause to sing out, and

and declare abroad, and rejoyce both in Gods house, and in our owne houses for the great things that the Lord hath done for us in our admirable deliverance, out of a more admirable red sea, not of water, but of fire and brimstone, and from the hands of those furious Champions of Antichrist, those Romish Siseras and Goliaths, that defied the host of British Israel, and those cursed Amalekites, against whom the sentence is passed, that the name of Amaleck shall be put out from under heaven. But never let the fact of this Amaleck, nor this day of Purim be put out of the Kalender: to the perpetual infamy of the Popish generation, so long as the Sunne courseth about the earth.

Exo. 17, 14. 16

Looke we often in this glasse, which God holdeth this day before our eyes; O come let us looke upon the works of the Lord, the great works that he hath wrought for this English nation; a people whom God hath now redeemed from a second hell, which was indeed to be a lake of fire & brimstone a very sparke out of hell, brought by furies and divels rather than men. Consider we seriously how our soules are delivered from the nethermost hell. As in the first and great redemption from the lowest hell. God of his mercy redeemed us by the blood of his owne only Sonne, so of his mercy hath he extinguished the flames of this intended hell, by no other meanes than by the blood of those sonnes of Beliall. And, as for that greater redemption we must magnifie the grace of God, being redeemed from the hands of our enemies to serve him in righteousness and holiness all the dayes of our lives so in this lesser redemption, we must stire up our selves to the cheareful praise of God, not in word and tongue, but in heart and life. Let us call upon our selves every one apart, as David, Psal. 9, 1, 2, 3. *I will praise the Lord with all my heart, &c. for that mine enemies are turned backe:* and Psalm. 116, 12. *What shall I render to the Lord for all his loving kindnesse towards me?* and let us call upon one another, as he doth, Psalm. 34, 3. *Praise the Lord with me, and let us magnifie the Lord together.* He hath filled our hearts with gladnesse, our mouthes with laughter, our tongues with matter of triumph: when we were as a bird in the net of these Fowlers, he brake the net; and we are escaped.

Quicken our thankfulnesse hereby, Psal. 56, 8.

Luke 1, 71, 75

Verf. 8. *Our helpe standeth in the Name of the Lord, who hath made heaven and earth.*

These words are the conclusion of the whole Psalm. wherein the whole benefit of all the deliverance of the Church, both for time past and future is ascribed to the Lord of heaven and earth. He had said before, *the snare is broken*, but had not told us by whom, now he expresseth him, *Our helpe is in the Name, &c.*

Expofition.

Quest. Why saith he not in Lord, but, in the Name of the Lord?

The Name of God what?

Ans. By the Name of God is meant that by which he revealeth himselfe to his Church, as a man is knowne by his name. And in this argument the Name of God signifieth the ayd, the power, the strength, and the goodnes of God: so it is used, Psal. 44, 5. *In thy name we shall tread downe our enemies;* that is, in thy strength and power. Our helpe consists in that power and strength which the Lord putteth forth for us.

why were called maker of heaven and earth.

Who hath made heaven and earth. I Quest. Why is this added? Answer. 1. To advance the Lord in his Attribute of Omnipotency. 2. To strengthen our faith when meanes faile us: for this power is not tyed to meanes. Therefore these are set the first words of the Creed, I believe in God the Father Almighty, maker of heaven and earth. 3. To shew us to what end the world, the heavens and the earth were made, namely, that it might be a Theater and glasse of the divine power and glory of God. 4. To intimate how easie it is for God in most desperate cases to helpe his children: much more easie than to make heaven and earth. 5. To shew that he can dispose all things both in heaven and earth for their safety.

1.

2.

3.

I. Note hence the nature and work of faith in every believer: which is, to elevate

the

Faith in dangers lifts up the heart to Gods promises and Attributes.

the minde to God in perils and dangers, which is the time wherein faith most besirres it selfe; and to apply Gods promise of aid, his presence and deliverance in all our troubles: not only believing his Omnipotency and goodnes, but that he is so unto us and all his chosen. For this is a speech of faith, which looketh beyond all externall meanes, and fixeth the eye of the soule only upon God, in whose hand helpe is. And farther, the nature of faith is, to search into all the Attributes of God, whereby it may fortifie it selfe and become inextinguishable. It looketh to the Name of the Lord. It considereth him as *Jehova*, one that is willing to accomplish all his promises to his Church, else he could not be *Jehova*, by which Name he would be knowne to his people. It beholdeth his power and Omnipotency at the same time: and then what shall hinder the Churches safety, if God be both able and willing? It seeth also his power exercised for her safety. It beholds at once both the pillars of the Temple; *Baaz*, *with him is strength*, but what are we the better, if we apply it not? and *Jachin*, that is, *the Lord will establish*.

1 Kings 7. 12.

Use
Hab 2. 4.

Let us live by faith at all times, especially in dangers, still looking beyond the meanes; and give glory to God with *Abraham*, Rom. 4. 20, who was strong in faith and fully perswaded, that he who promised was able also and willing to performe. *Objct.* What then must we reject meanes? *Ans.* No, for God giveth meanes for our good: But, No meanes, can helpe us without God, as God can without meanes. 2. Means must be used, but not trusted in, *Ps.* 20. 7. *some trust in Chariots, & some in horses but we will remember the Name of the Lord our God.* Here he condemnes not the use of Chariots & Horses, but trust & confidence in them. 3. Never let us stand in the meanes as our helpers, but in the Name of God, who affords both them, and successe in them. Hence it is, that God sometimes, yes for the most part worketh his greatest works by weakest meanes: that the meanes might be as a glass through which we might behold the brightness of his owne Majesty and grace, *Dan.* 11. 34. They that understand and instruct many shall fall, & when they shall fall they shall be holpen with a little helpe. Why little? Because through weake meanes we may see Gods greater strength. So in the yeare 88. there was a little helpe for England: but the victory was Gods. So in the Gunpowder treason, a little helpe and meanes by his Majesties singular care: but this was, that through it we might easier see that Omnipotent helpe of him who made heaven and earth.

Faith and the use of meanes how they stand together.

3. Cor. 4. 7.
Meannesse of instruments commends the vertue of the Agent.

Church of God helpless in it selfe.

II. Note that the Churches helpe is not in it selfe: and the dangers of it, and harmes threatening it, are farre greater than it is able, without better helpe than it is one, to withstand. So was it with the Church at the red sea: so with the three children of God in the fire; what helpe had they of themselves being bound? So it was in *Haman*s device, and so in *Percies*.

And why.

1.

2.

3.

4.

Reason 1. That the members of the Church may herein acknowledge the sleights of Satan and wicked men, who are made against soundness of grace, and yet most witty to combine their malice and madness against Gods people. 2. To try them to the uttermost, and prove their soundnesse in faith and patience. Fire must trye gold, must be quicke and piercing, and seeme utterly to burne and consume it. 3. That the Lord may herein have occasion, both to uphold his chosen in the affliction, with strong inward consolation; and also to put forth this his omnipotent power in some strong and glorious deliverance. 4. That his children being driven out of all other expectations, may be vehement in prayer, and fetch helpe from heaven, which they want in themselves. That extremity of the Israelites at the sea, made *Moses* to cry unto the Lord with vehemency, *Exod.* 14. 15. and when *Jehosaphat* knew not what to doe, his eyes were to the Lord, *2 Chron.* 20. 12.

Use

Thinke not the Church friendlesse.

Mistake not the estate of the Church, when it seemes to be oppressed; nor yet of the members. God for these ends suffers Satan and his instruments so cunningly to carry their malice and matters, as oftentimes Gods deare Children are

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in the eyes of the world helpless. But, did Christ cease to be the Son of God, because the Jews said, *Let God help him now, if he will have him?* or the Saints of old, who received no temporal deliverance, but a *better resurrection?* or our own Martyrs, who seemed helpless in their hands and flames? No, the Lord was their help, and he will not suffer the souls of the righteous to perish: which we shall further see in the next observation.

Math. 27. 43.
Heb. 11. 35.

III. Note that the Church and people of God are never so helpless, but that they have an omnipotent power with them, and for them, even his Name who made heaven and earth. This is their privilege and Sanctuary. The Name of God is a strong tower, the righteous fly unto it, and are exalted; Prov. 18. 10. Psal. 33. 17. An horse is a vain thing in battel, and shall not deliver any by his strength: Why, what shall help them? The eye of the Lord is on them that fear him, and upon them that trust in his mercy, to deliver their souls from death, and preserve them in the time of famine. 2 Tim. 4. 16. At my first appearing no man assisted me: (small help indeed :) Notwithstanding the Lord assisted me, and strengthened me, &c.

Church as weakest is made strong enough to hold out.

Reason. 1. This comes to pass by Gods promise of his constant presence with his People, to be with them in *six troubles, and in seven*; in fire and water, and extremest perils. All which promises, although they run with exception of the cross, yet are never frustrate, but made good one time or other, one way or other. This promise is their safe conduct. And it is equal, seeing they labour in his service, and cast themselves upon his hand. 2. What else is it that keeps the Church as an Ark upon the waters from drowning and perishing among so many Tyrants, Enemies, and Persecutors as thick as waves, but this most helpfull hand and power of God the Pilot of it? The Church hath mighty power against it, all the help of the wicked, and the gates of Hell. But his eye and wing is nearer them than the Hens to preserve her silly chickens, Psal. 91. 2. 3. As it was with the Son of God our head, so it is with his members, who faithfully follow his steps in patient labouring and enduring. What his estate was, see John 16. 32. Behold, the hour cometh, and is now already, that ye shall be scattered every man to his own house, and shall leave me alone: but I am not alone, for the Father is with me. Christ was very helpless, when his followers fled for fear, and his Disciples durst not tarry with him, but left him alone? yet then he had this presence and power of his Father: And so have the godly, both Pastours and People. 4. They can never be so helpless as they shall not be able to cry for help, and bemoan their case to God. Neither want they friends to sollicite their cause at the highest Court, but have always the godly, Petitioners for them.

Whence?
Job 5. 19.
Isai 43. 2.

1. The faith of this doctrine is a chief part of worship and honour given to God: when the Saints refer the whole work of their salvation and safety to the Lord: as Psal. 3. 8. *Salvation belongeth unto the Lord, and thy blessing is upon thy people.* And when they can commend their whole safety, for the continuance and preservation of it, unto the Name of the Lord wherein all help lieth.

Use 1.
This is honour to God.

2. It is a most firm prop to stay and lean upon in all trials, able to sustain the heart continually with strong comfort: when we can oppose this help of God against all the threats and boisterous proceedings of Gods Enemies. As subjects have no way but to fly to the King for refuge and help against the oppressour: so Gods People have a way of help, by which they fly safe in the midst of danger, and shall have the better end of the staff against their adversaries, because they may say as David against Goliath, 1 Sam. 17. 45. *I come to thee in the Name of the Lord.* A godly heart grounded in the truth of this doctrine, may securely contemn whatsoever Satan or his instruments do machinate against it. Look at any thing in heaven or earth, it hath in it matter of strength and comfort. He that made them, hath power to command all things in them for thy safety and good. Here is a faithfull helper, a very sure refuge in trouble; Men may promise

Use 2.
Comfort to us, and help to our faith.

Psal. 46. 1.

God is a faithful
and powerfull,
and constant
helper.

Din. 3. 15, 17.

Prov. 8. 19.

Isai 7. 2.

Psal. 112. 7.

Use 3.

The way to get
sufficient help.

Difference be-
tween the help
of the godly
and wicked.

Hof. 14. 9.

Use 4.

Commit thy
self to God in
all estates.

In the way of
well-doing.
1 Pet. 3. 19.

Matth. 9. 13.

help, and fail; or help on the trouble of the Saints; but God will not. Here is a powerfull helper: Men would help oftentimes, but are weak and cannot, where the Enemy hath fortified himself with advantages and resolutions; but the Lords Name is a strong helper: if *Nebuchadnezzar* shall say, *Who shall, or who is able to deliver you out of my hands?* we will say with the three children, *Our God is able:* He can say to the raging Sea, *Thus far shalt thou come, and here shall thy proud waves stay.* He can dry up *Ieroboam's* arm stretched out against the Prophet. Finally, here is a constant helper: Men are unconstant and light: one speech or suspicion may drive away many from following Christ himself, and many in days of trial slip away, and are helpless: but the Lord helpeth constantly: our help is ever in the Name of the Lord: he is unchangeable in his goodness toward the Church, never weary of well-doing, as men be. And without this ground in the heart, men must needs *shake like trees* in the Forest with every winde, and fear where no fear is: but those shall not need to fear any evil tidings, whose heart is fixed on the Lord.

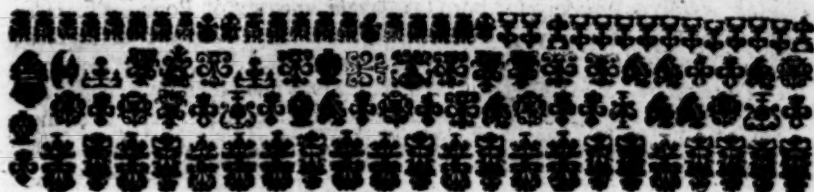
3. Labour to be a member of the Church: stand in the way and station, in which God hath set thee: Go on in thy holy course: keep the way of uprightness. For in this way God hath promised help and protection, and thou mayst expect it. Arm thy self, and address thee to bear brunts and blows as a Souldier: but fear no victory, so long as God is near thee, and thou near him and his help. Put on patience to wait without haste-making: though he delay help a while, he denies it not. Never seek to prevent troubles by laying aside integrity and good conscience. It is no way of safety to provoke God, nor a means of defence to lay aside the armour. This is the condition of divine protection, 1 *Pet. 6. vers. 13.* *No man shall hurt you, while you follow the thing that is good.* *Jonas* would fain avoid trouble by flying from God: but God fetcheth him back again with a witness.

Here by the way note a special difference between the wicked and the godly in their troubles. One hath his help from Heaven, others from Hell, or not higher than from the earth. One from the Name of God, others against the Name of God. The wicked expect help one from another, and combine against the righteous, and can help themselves by lying, slandering, violence, and turning themselves into all fashions and forms for advantage: but the godly, expecting help from the Name of God, keep themselves in Gods right ways, and will meet with help onely thence.

4. Let us trust our selves with God in troubles as well as in peace, expecting the accomplishment of that gracious promise, *Psal. 34. 19.* *Great are the troubles of the righteous, but the Lord delivereth them out of all.* If we take Gods Name with us for our help, the number of crosses shall not foil us, nor the power of Persecutors daunt us, nor the continuance of trials break us. For nothing can hinder his helping hand from his servants. Nothing but sin separates between God and us: be humbled for sin, meet God in repentance, keep nor silence, be instant in prayer, and all shall be well. Christ is our Ship: if we be never so tossed, we shall not be drowned: come to him, awaken him as his Disciples, *Master save us,* Master of the great Ship of thy Church *help us, we perish:* and he will in due time stir up himself, and speak to the wilde and the sea, and there shall be a great calm.

The end of the third Sermon.

THE



THE ROMISH CONCEPTION.

PSALM. 7. 14, 15, 16.

Behold, he shall travell with wickednesse: for he hath conceived mischief, but he shall bring forth a lye.

He hath made a pit and digged it, and is fallen into the pit that he made,

His mischief shall returne upon his owne head, and his cruelty shall fall upon his owne pate.

The Kings
Majesty in his
Speech on
The gunpow-
der treason ap-
plieth this
Text to that
occasion.

Occasion of
the Psalm.



THE occasion of the Psalm is in the inscription, concerning the words of *Cushi*, one of *Sauls* Courtiers, and *David*s accusers to *Saul*, as if he had beene a Rebelle, and sought *Sauls* life. The parts of it are three.

3 Generall
parts of it.

1. A prayer for deliverance from his enemies, and that God would cleare his innocency, to the 12. verse.

2. A Prophetical prediction of the destruction of the wicked,

to the 17. verse,

3. A vow of thankfulness for deliverance, in the last verse.

Two parts, or
propositions of
the Text.

These 3. verses of my Text, being part of the second generall, have in them two particulars: First, that all the labour of wicked men against the Church, is but labour in vaine, in respect of their owne intent and expectation, verse 14. Secondly, that the labour of wicked men is turned cleane contrary to their owne intent and expectation: vers. 15, 16. And these things are set downe two ways: 1. In Metaphor and similitude. 2. In simple and expresse speech.

1.

2.

The former, that all their labour is in vaine against the Church, is expressed by a Metaphor frequent in Scripture taken from the travell of a woman. The minde of a wicked man is compared to a wombe or belly. The conception, is hurtfull and mischeivous thoughts, and enterprizes. The cunning contriving, carrying, and watching of fit opportunities, is the nourishing, perfecting, and preparing to the birth, while they carry it the just moneths: in the meane time swelling with their owne presumptions, and glorying in the certaine expectation of their conceived hopes. The attempting of their enterprizes is the parturition and travell, which costs them no small paine and labour, The birth or fruit is some misshapen

Plots of the
wicked apply
compared to a
womans travell.

Why a lye?

shapen Monster, some mischievous Imp, some treacherous Massacre, some invincible Army, or Powder-plot, born (as *Onuphrius* writes of Pope Alexander the sixth for the destruction of all Italy, so) for the destruction of all England, Scotland, and Ireland. But this monstrous shape is called a lye, because *mentis* is *contra mentem* i.e., (as some have said.) When they look upon their own childe, and see the ugly face and shape of it, in all the deformed members: it is not to their minde, they are ashamed and confounded, and would faine seek some father abroad, either the *Hugonots* in France, or the *Puritans* in England, but that is so like the fire, as none can mistake the father of such a Monster.

The simile of Hunters and their pits.

The later, that all the labour of the wicked is turned quite contrary to their own expectation, is set down by another similitude, taken from Hunters, who as they lay Snares, and Gins, and Pit-falls, to take the silly creatures; even so wicked men dig Pits, and delve deep, and lay their trains to wynde in the godly into the destruction by them prepared: In which sense it is said of *Joash* and *Jehoiakim*, *Ezek.* 19.48. that the Nations laid their nets for them, and they were both taken in their pit.

But himself falls into his own pit which he made: that is, whatsoever mischief cruel Adversaries devise against the godly, it catcheth themselves, whereof *David* had good experience: *Saul* lays his train, and digs a Pit against *David*, *1 Sam.* 18.21. I will give *David* *Micol*, that sh^e may be a snare to him, and the hand of the *Philistims* may be upon him: and *v.* 25. the King desireth no Dowry, but onely an hundred fore-skins of the *Philistims*, to be avenged of his Enemies, for *Saul* (saith the Text) thought to make *David* fall by the hand of the *Philistims*: but *Saul* fell into his own Pit, himself fell by the hand of the *Philistims*, chap. 31. The *Philistims* pressed so fore upon him, that they slew his three sons, wounded himself sore, and his own hand also was against himself.

In the last verse of my Text, all this is set down in simple and expresse words, *His mischief shall return upon his own head, his cruelty upon his own pate*, according to that in *Prov.* 5.22. *His own iniquities shall take the wicked himself, and he shall be holden with the cords of his own sin.*

Devices against the Church, vain and pernicious to her enemies.

Doctr. The wicked counsels and enterprizes of the Enemies of the Church, are not onely vain in respect of others, but mischievous against themselves. *Isai.* 33.11. *Ye shall conceive chaff, and bring forth stubble: the fire of your breath shall devour you.* In which place the Holy Ghost holds the same comparison as here: comparing wicked men to women that have conceived, who carry and nourish the childe in their womb, and at last bring forth. But what childe bring they forth with so much travel? Surely, that which is a shame to the Parents: chaff and stubble, vain and unprofitable conceits, that come to nothing. But that is not all. They bring forth a dangerous and pernicious Imp, which for the most part is the death of the Mother. It is a fire, which as easily consumes them, as a mighty and raging fire doth chaff or stubble. Their own fire devours them. For, can a man carry fire in his bosom, and not be burnt? *Isai.* 59.4. The wicked conceive mischief, and bring forth iniquity: they hatch the cockatrice eggs. The Cockatrice or Basilisk is no sooner hatched, but it kills him with the very sight that lights upon it, and ordinarily it eats out the belly of the Dam in coming forth. Such are the issues and fruits of cruel and mischievous men against the Lord and his people. *Psal.* 13. The heathen are sunk down in the pit that they made: in the net that they hid, is their own foot taken.

Prov. 6.17.

And why?
Exod. 1.10.

Reason. 1. This is so, because God scattereth the devices of the crafty, so as they cannot accomplish what they enterprize, *Job.* 5.12. he will not always let the success be to their expectation. They consult not with God, but against him, and therefore must not prosper. Come (saith *Pharaoh*) let us work wisely to keep under the *Israelites*. But he could not work wisely enough: the more they oppressed

pressed, the more the other increased, v. 12. They might drown many male children, but themselves must save *Moses* the Deliverer. 2. Gods love to his Church makes all the counsels of the Enemies pernicious to themselves: for he takes all that is done against the godly, as done against himself: *He that toucheth you, toucheth the apple of mine eye, Zach. 2. 8.* God hath undertaken the care and charge of his People, and will never neglect the safety of his charge, not to relieve his People that commit themselves to him; but especially when they call upon him to turn the counsels of wicked *Achitophels* into folly. All the contempt and cruelty is against God himself: therefore mischief against the Church must needs be like an Arrow shot bolt-upright, which falls upon the head of the Shooter. 3. The device of wicked men against the just must needs miscarry, because they set their Plots upon a slippery foundation, which will bring down the house upon their own heads; namely, upon lyes and falshood. *Psal. 62. 3, 4.* How long will ye imagine mischief against a man? ye shall be all slain, ye shall be as a shaken wall: *their delight is in lyes.* And the whole frame leans upon the arm of flesh, or the arm of man, which they make their hope, and so ly under the curse of them that make flesh their arms, *Jer. 17. 5.* and with-draw their hearts from the Lord. *Isai 59. 4.* They trust in vanity, conceive mischief, and bring forth iniquity. 4. It is most just with God to render tribulation to them that trouble his servants: that the most righteous Law of Retaliation might be returned on them. *Psal. 62. 11.* God spake it once, yea twice I heard it, that power belongeth to God, and mercy; for thou rewardest every one according to his deed. How just is it, that the Artizan of Death should perish in his own Net? and, that he who breweth mischief should drink it?

This is that just Retaliation which our Saviour threatens, *Matth. 7. 2.* With what measure you mete, it shall be measured to you again. If the Egyptians make a wicked Decree to drown the *Israelitish* children, and will needs follow them to the Sea to drown them; it is just that themselves be drowned with a memorable destruction. You have heard how *Daniel* was appointed for the Lions food, but the next day all his Accusers and their Families were cast in his stead, and torn in pieces ere they came to ground. You have heard also how the same Furnace which was prepared for *Sadrach* and his fellows, licked up and burnt (instead of them) the Accusers. Yea, the Lord in this just retaliating of evil men, hath often smitten their own consciences, and opened their own mouths, to clear his righteous judgment: as we see in *Adoni-b-zek*, *Judges 1. 7.* seventy Kings under my table with their thumbs cut off, gathered bread under my table; *As I have done, so hath God rewarded me.*

Eusebius recordeth of the cruel Tyrant *Maxentius*, that coming with an Army against *Constantine* the great: to deceive *Constantine* and his Army, he caused his Souldiers to make a great Bridge over *Tyber* where *Constantine* should pass, and cunningly lay Planks on the Ships, that when the Army came upon the Planks, the Ships should sink, and so drown the Enemy: but *Maxentius* hearing of *Constantine's* approaching, in his rage, rushed out of the Gates of *Rome*, and commanded his followers to attend him: and through fury forgetting his own work, led a few over his Bridge, and the Ships sinking, himself and his followers were all drowned. And *Eusebius* fitteth our very Text unto him, *Lacum aperuit, & effudit eum, & incidit in foveam quam operatus est. He made a pit and digged it, and fell into the pit that he made.*

This sets forth unto us the misery of the wicked Enemies of the Church: which we shall more clearly see in four particulars:

1. Misery: That all their paine and labour is for their owne destruction. Sinne in Hebrew is called *gumal*, and in Greek *poneria*: both which words signifie labour and travell: to note the great labour that wicked men take in committing sinne, they are even as women in travell. *Ier. 9. 3.* They take great paines to doe

2.

3.

4.

2 Theff. 1. 6.

Sed iudicia morbo.

2 Theff. 1. 2.
Hist. Eccl. 9.
c. 9.

Pontius hic devotus est, quos ad religionem Principis paraverat exitum, n/c 1.

Enemies of the Church, subject to four great miseries.

1. Take much pains to do themselves a

wic.

wickedly. Sin is a worke of the flesh, and sinners are workmen, Esa. 59. 3. *weavers & spinners*: but weave an il web, & spine a thread of their own destruction even an halter for their own heads, as *Haman* was at charges to set up his owne gallows. Our Text shews that they will be at pains & travell for their designes, as a woman that carries and brings forth a child, but the birth kills themselves, & themselves must feel the smart of their subtile devices.

2.
Ever in danger
of destruction.

2. Misery: That they live in perpetuall perill of destruction. There is not a moment, wherein they can free or secure themselves from the stroke of God: They cannot say at any time, Now we are in safety: because they are alwayes in armes against God. If they would hide their counsell from him, behold, *hee sees in the darknesse as well as in the day*, to over-turne them all, and make wicked counsell worst to the counsellor. If they would combine themselves in holy leagues and confederacyes; heare what the Wise man saith, Prov. 11. 21. *Though hand joyned in band, yet shall not th; wicked scape unpunished*. All of them united are as easily overcome in his hand, as one man. Esa. 8. 9. *Gather yee together on heapes, and he shall be broken to peeces: and gird your selves, and ye shall be broken to peeces*. If they would by rage and fury make quicke dispatch, and swallow up at once the people of God, and eat them as bread, behold, themselves are never nearer destruction, than when they are most violent. The Egyptians were not more ready to kill and slay, than the waters were to drowne them.

Psa. 139. 19.
Malum consili-
um, consultori
pessimum.

Psal. 14. 4.

3.
In stead of
hope, finde
despair. Iohn. 16
21.

3. Misery: That unexpected destruction comes, when they expect the sweet fruit of all their labour: when they looke for light behold darkness. Here this birth of wicked men is unlike the travell of women. When the child is borne, the womans danger and paines are gone, and joy comes in the stead, because a child is borne into the world, and this makes her forget her sorrow. But in this birth, and afterward, is the greatest danger and perill, and but a beginning of sorrows. When they cry peace, then comes a sudden destruction. *Balthazer* was seized on even in his cups, where there was nothing but carousing and jollity: and *Amnon* in his brothers house, at a feast, when his heart was most merry, was slain by his brother, which was the issue of his incest. Little thought he, that that reckoning awaited him.

3.
Mischiefe in-
tended to others
comes on them-
selves.

4. Misery: That the mischief plotted against the greatest enemies, recoyles upon themselves; as a Piece over charged, and recoyling, strikes downe the shooter, not the party ayimed at. Prov. 11. 8. *The just escapes out of the trouble, and the wicked cometh in his stead: and the wicked shall bee a rancome for the just*. Wicked men catching the godly at advantage, are merciless: no pity may be used, no rancome will be taken for their deliverance: therefore God takes the matter in hand, to pay a rancome for them; body for body, skin for skin, life for life, and the right owners of mischief shall enjoy it.

V/c. 2.

Wicked to be
pittied rather
than reviled.

2. There is little cause, why Gods people should envy the prosperity of their enemies, or study for revenge; but rather pity them, and pray for them so many as are curable; for, their last dish will marre all the feast: little doe they know what they are doing. They are twisting a cord, to hang themselves. They are digging a pit, but the earth falls on them and pashes themselves to pieces. The bread of affliction prepared for others, themselves must eat. They (poore men) are in travell of a viper, which must needs kill the parent: and seeing they cannot be stopped from sinne, they cannot be stopt from the punishment.

Vipers, q d.
vipariens.

Conception of
powder traytors
false, yet pern-
icious to them.

As little cause have the enemies to glory in thier conception. Stay a while, and behold the lineaments of the birth from top to toe, and see a shamefull and ongly visage.

I come now to the application hereof to our present occasion.

This day is this Text fulfilled in your ears. Wherein give me leave a little to shew you how our owne sowers of wind have reaped the whirl-winde, and how those who travelled with wickednesse, have brought forth not only a lye, but an untimely

timely and mischievous birth, which no sooner saw the light, but most justly it deprived the Parents of it.

This mis-shapen Monster was the Gun-powder Treason, a Mother of Treasons, an unmatchable Store-house of Villanies, wherein *grece cum reo, ars cum facis*, Piety and Justice, Peace and Plenty, Religion and Monesty, should all have been buried in one Grave, and all consumed in one Bonfire.

This conception pleased them well: for it was met, that whence they received all their mischief (namely, the Parliament), that very place should be designed for their punishment, said Catesby to Winter, who wondered at the fine conceit.

They bear not their conception without much labour, and pains, and care, and cost: Great care of Secrecy, that none be admitted into the Council, but by Oath and the Sacrament: Great labour in many painfull Journeys, both beyond Seas and on this side, in digging the Pit and the Mine; night and day, many moneths together, &c. And as great cost: Digby hath fifteen hundred pounds: Trevelyan two thousand: Percy would bring four thousand, and ten galloping Horses, though he robbed the Earl of Northumberland for it, out of the Rents of several houses. The charge of six and thirty Barrels of Powder, Wood, Coal, Iron in abundance, and of Victuals for so many Labourers and Diggers. No less care in contriving, and forming this mis-shapen Monster in the womb, and carrying it the due moneths. And all this while they twell with conceit, and dream of nothing but of disposing of the Kingdom, and every mans Estate. Every thing both at home and abroad is so cunningly contrived: they make themselves sure of all. Why? the Letter saith, *God and man hath concurred to punish the wickedness of these times. And to the Lord: Revere your self into the Countrey, where you may expect the execution with safety: for though there be no appearance of any force, yet I say they shall receive a terrible Blow from Parliament; and the danger will be soon as you have heard in the Letter.* And in the Countrey, the night before the day designed to be our dooms-day, they boldly entered into a stable, and took away great horses, which they made account of, as their own: by their own lay, now the Lays were blown up. And Sir Nimrod Digby appointed his hunting-march that day to surprize the Lady. They have their Proclamations ready, and all cocked. Thus have they conceived mischief, and these Diggers and diggers have digged a pit with a mouth as wide as hell, to swallow up three great kingdoms and one monster: and have carried this conception the full moneths.

Now to the Birth. For, what saith Percy shall we always talk (Gentlemen) and never do any thing? But what do they? They bring forth a lie: a vain work they have in hand: God scatters their device. They plot destruction against all the godly in the land; they cannot hurt one of their hairs. Nay, worse then so: the pit they have digged, falls on themselves. These hunters hunt the lives of others, themselves are hunted and taken. The powder they lay for others, blows up themselves. And this is worth the observing, that Catesby first devised the Powder-plot, and his own Powder first burns himself; he first smarted, and was maimed, and after killed together with Percy by one bullet shot with Powder. Others consenting, were many slain with shot and Powder, yea, even those, whose lives were desired to be spared for further use: yet Gods Justice brought their own device on their heads. One of them (as Faux) was sorry he could not blow up himself: he would have thought it a benefit, if it had been no worse with him than he had intended to others. Another (as Winter) seeing the ugliness of this monster was so confounded, as he professed, that his fault (for the temporal part) was greater than could be forgiven: and confessed he saw too late, that such courses please not Almighty God. All of them, in case it had been done, purposed to disavow it for the foulness of it, till they had power enough to make their party good: and counted it an action worthy to be laid upon their greatest Enemies,

Much ado in this conception.

Much ado to little purpose.

Sapient in magistris scelera discernunt suos.

mies, whom they termed Puritans: Yea, God opens their own mouths against themselves. *Winter* professeth before hand, that if it should not take effect, *the scandal would be so great, which the Catholick Religion should sustain by it, as not onely our Enemies, but our Friends also* (saith he) *would with good reason condemn us.*

Praise God.
Isai 33.1.
March. 26. 52.
1 Sam. 15. 33.

Thus we see the truth of God and his justice: for he hath said, *We will that spoilest: shalt thou not be spoiled?* Ye see how justly *he that takes the sword, perissheth by the sword.* Here is just *Agag's* case, *Thy sword made many childless, and Gods sword shall make thy mother childless.*

Never trust
Papists more.

See also what little cause we have to trust Papists, who dare attempt such devices for the relief of the Catholick cause, as all of them confessed this was. Must your Religion be thus relieved? It hath ever so been: and so never was from the Lord. *Object.* Why do you impute this to our Religion, being the Errour of a few unfortunate Gentlemen? *Answer.* If it were onely the errour of their nature (to use the Kings Majesties distinction) it were the more tolerable: but it is the errour of their Religion: And most truly hath his Majestie shewed, that no other Sect of Hereticks (not excepting *Turks, Jews, Pagans,* or they of *Calicut*) did ever by the grounds of Religion maintain, that it is lawful or meritorious to murder Princes or People for the quarrel of Religion; but onely *Romish* Catholicks.

Treason not
accidental, but
essential to Ro-
mish Religion.

This Doctrine they would as impudently denie, as they do other. The sight makes them ashamed, and so they denie their own doctrines. They will denie that the Pope properly pardoneth sins, or that they teach it. They will as impudently denie, that ever Pope had a Bastard: that ever a Woman was Pope, and an hundred such, which their own chief Writers avow. But let us know, that Religion, which is set upon Lies, and held up by Lies, by conceiving mischief and bringing forth Lies, to be fitter for Antichrist, than for Jesus Christ, or Christians professing his Name.

And now, seeing the wicked are fallen into the Pit they made; and the Powder they laid for us, hath blown up themselves; let us conclude with the next words of this Psalm, *We will praise the Lord according to his righteousness, and sing praise to the Name of the Lord most high.* We will set forth his righteousness and faithfulness, in keeping his promises, and in saving the lives of thousands of his Saints, destinated to death; as *Sheep to the slaughter.*

4 AP 54

The end of the fourth Sermon.

THE

THE
ENGLISH
GRATULATION.

Pſalm 126.3.

The Lord hath done great things for us, whereof we rejoyce.



His Verse is the Marrow of the whole Pſalm, occaſioned by the return of God's People out of *Babel's* Captivity into their own Countrey: who never received leſs favours than this, without thankſgiving. Unto which duty of Praise the better to provoke themſelves, they amplify the benefit, *v. 1.* and make it great in their eyes and hearts, as it was in it ſelf; ſo great and incredible, as when God brought it to paſs, they were *as men in a dream*, thinking it rather a dream, and a vain imagination, than a real

Return from
Babylonish Cap-
tivity, a great
mercy, and ſo
acknowledged.

truth or action. 1. Becauſe it was ſo great a Deliverance, from ſo great and laſting a Bondage, it ſeemed too good to be true. 2. It was ſudden and unexpected, when they little thought or hoped for it. Thus the ſudden, and unexpected news of *Joſeph's* life made *Jacob's* heart fail him, that he could not believe the relation of his ſons to be true. 3. All things ſeemed deſperate, nothing more unlikely, or impoſſible rather: for indeed, the godly themſelves, ſticking ſo much to ſenſe, cannot ſo well weigh the great works of God in the ſcales, or with the weights of God, as they ſhould. 4. The manner was ſo admirable (without the counſel, help, or ſtrength of man: nay, it was beyond and againſt all humane means;) that they doubt whether theſe things be not *ſomnia vigilantium*, the dreams of men that are awake. For ſo we read in *Acts 12.* that *Peter* being in Priſon, the next day to be brought forth to death, ſlept between two Souldiers and the Keepers before the Door, but was led out by an Angel, and with him paſſed ſundry Gates and Streets; *v. 9.* yet *Peter* knew not, that it was true which was done, but *thought it had been a dream*, and that he had ſeen a viſion. It was ſo incredible, ſo unexpected, ſo ſudden, ſo immediate a Deliverance, that he could not believe it.

Gen. 45. 26.

3.

4.

Συμνία, Πλάτ

But as *Peter* being come to himſelf, ſaid, *Now I know for a truth that the Lord hath delivered me, v. 11.* ſo this People of God knew it was more than a Dream, even a real Deliverance, and could not but expreſs their joy, as men do when

they laugh. But as the cause was abundant, so they saw they were filled with laughter, vers. 2. Nay the Gentiles themselves observed the benefit, and preached it; even the enemies could observe a speciall worke of Gods power and favour for them, vers. 3. And should they be behinde the Heathen, and not with full heart and mouth celebrate the benefit, Should God lose his glory by his owne people, whom the benefit concerned, & hide it among the Heathen who were but lookers on? No: and therefore they proclaime it in these words, *I be Lord hath done great things for us, &c.*

Four parts of
the Text

1. The Author or Agent, *the Lord.*
2. The Worke or Act, *hath done great things.*
3. The persons for whom, *for us, his Church.*
4. The Effect, *whereof we rejoyce.* Of these in their order.

All safety of
the Church from
God.

1. The Agent is the Lord: ver. 1. The Lord brought back the captivity of Sion. It was a divine worke, passing not humane power only, but humane apprehension; for it was not very easie to conceive, much less to effect.

- 1.
- 2.
- 3.

Observ. All deliverances of the Church are the works of God. What meanes soever he useth, himselfe is the principall Agent: and of it, it must be said, *Digitus Dei est hic, This is the finger of God.* For, 1. the helpe of man is vaine, 2. God only hath promised deliverance, and will be depended on. 3. the glory of deliverance belongs to no other, Psal. 50. 15. *Call upon me in the day of trouble, and I will beere thee, and thou shalt glorifie me.*

The great God
doth great things

- 1.
- 2.
- 3.

II. The worke, *great things.* The Lord is a great God, and great things be-
seeme him: Psal. 135. 5. *I know the Lord is great;* and he doth great things. 1. To manifest the greatnes of his power; above all creatures. 2. That there may never want some great occasions of praising and glorifying his Name. 3. That our eyes may be lifted up above humane counsels; and not fixed on inferiour things, when we see events which could be welded by nothing but an Omnipotent and Divine hand.

Gods greatest
works are done
for the Church.

1. Election.
2. Habitation.
3. Ministration.

III. The Persons for whom these great works are done, (*for us*;) Great are the
workes of God, seen in the Creation and Government of the world. But the greatest workes of all he doth for his Church. 1. He hath chosen them to be his people, and selected them from all nations of the earth, to be a peculiar inheritance, and his owne possession of all the earth. 2. He hath made his residence and aboad with her, as he hath with no other society of men in the world. 3. He hath made unto her all his gracious promises, and given the custody of his word to her; and to no other people of the earth. *Hee hath not dealt so with any nation; neither have they knowne his lawes;* Psal. 147. 20. 4. He hath taken upon him the defence of his Church, as of no other people, to be as a shield, or as a loving and carefull Husband of his deare and faithfull Spouse. 5. He hath given her such experience of his providence and protection in many marvellous deliverances, both for soule and body, as no people ever had the like; to the perpetual overthrow of all her adversaries.

Namely, for the
Church of the
Iewes.

These and the like great workes in generall, the Lord hath done for his Church.

In generall.

Looke now upon *Israel*, who utters the words of our text: what *great things* God hath done for them both in generall, and in this speciall.

For the generall: 1. *Israel* was Gods elect, *his sonne*, Exod. 4. 22. *his first borne*, more loved, more priviledged than any; *his treasure*, *his portion*, Deut. 32. 8. 9. *To him belonged the adoption*, Rom. 9. 4. and he was not numbered among the nations. He is select and chosen out of all the world. He must have the promises. Of him are the Fathers; and of him is Christ, *God blessed for ever.* 2. God dwelt in *Israel*. Of *Benjamin* it is said, that *the Lord dwelt between his shoulders*, Deut. 33. 12. With him was the Arke, and the glory, Rom. 9. 4. and when that was taken, the glory departed from *Israel*. *He dwelt at Salem, and his Tabernacle was at Si-*

on, Psal. 76. 2. God is present every where, but dwells only in his Church. of Si-
on it was said, there will I dwell, 3. Their Lawes and Ordinances were merely from
God: theirs was the Covenant, Rom. 9. 4. The Tables of the Covenant, written
with Gods one hand, and delivered to them. And the giving of the Law, that is,
their Statute-Lawes and Iudicials were not enacted by men, but came from hea-
ven: In which respect no nation was so honored, Deu. 4. 7, 12. Was there ever
any nation, to whom God came so neare, and spake out of the fire, &c. 4. Their
preservation and protection was a great worke of God: as we shall see in some
instances.

7.
The instances
of Gods great
care in preserv-
ing the lawes

1. Great was his care to lend them into Egypt, by reason of the famine, that they
might encrease in a fat land: but he sent a man before, even Joseph, to provide for them
the fattest of the land, Psal. 105. 17. 2. Great was his work of preservation in Egypt
under that extreame tyranny of Pharaoh and the Task-masters, who could not
worke wisely enough to keepe them under, but, the more they oppressed them, to
diminish them, the more they encreased; so as of seventy soules in 220. yeares the
encrease was 600000. men, besides women and children. Psal. 150. 24. He en-
creased his people greatly, and made them stronger than their enemies, 3. Great was
his worke in drawing them out of Egypt: to which purpose he sent Moses his ser-
vant (miraculously drawne out of the water) and Aaron whom he had chosen, verl. 26.
By whom he wrought those mighty signs and wonders, verl. 27. of darkeness, blood
frogs, lyce, haile, caterpillers; the death of their first borne, &c. Inlomuch
as the enemies loaded them with rich jewels, and eare-rings, and hastned them
out of the Countrey. God would not have his servants goe without their wages
for so hard labour, which the Egyptians had not considered. Besides, he will
have them to have somewhat away, to bestow and conferre for the use of the Tem-
ple. And when Pharaoh pursued them, so as they saw no way to escape him, God
gave them a great deliverance through the sea, and him a great and miraculous o-
verthrow. Such a worke God never wrought for any people. 4. Great was his
providence and protection of them in the wilderness, where he led them forty
yeares: first guiding them by a strange pillar of a cloud by day, and of fire by
night in all their journeys: Secondly, feeding them with Mannah from hea-
ven (in which were a number of miracles) and refreshing them with water out
of a rock: Thirdly, covering their bodies with the same cloathes for-
ty yeares together, which did not teare by wearing, not so much as their shooes:
Fourthly, fighting their battels for them, suffering no man to doe them harme,
but rebuking even Kings for their sakes: Fifthly, when he had his people alone, he
prescribes his whole worship, concerning holy things, holy persons,
places, and times; reareth up a stately Tabernacle for his owne presence; in it
placeth a glorious Arke whence he immediatly gave answers and directions by V-
rim and Thummim; and accepted sacrifices by fire immediatly from heaven: all tes-
timonies of his immediate presence.

1.

2.

Exod. 1. 10.

Verl. 23.

Molier.

3.

Exod. 14. 31.

4.

5.

5. As great was his care and providence in bringing them into the land of Cana-
an, casting out all their enemies before them, raising up Josuah to lead them in,
and after him Iudges and Kings, Sampson, Deborah, David, Solomon, and their suc-
cessors even till their Captivity in Babylon. He gave them a goodly land and fat
flowing with milke and honey. In it were vineyards which they planted not, and
hou'es which they builded not. He gave them a City, which was on earth as
the Sunne in heaven, the eye of the world, an earthly paradise, the seat of their
Princes, and Metropolitans of Iudea, containing an hundred and fifty thousand men,
the Inhabitants. In it was a Temple, the beauty of the whole world, and the glo-
ry of the earth: Thither the Tribes went up twice in a yeare to worship the Lord,
Psal. 122. 4. In it were the Colleges of Priests, at whose mouth they were to re-
quire the Law, Mal. 2. 7. In it the thrones of Justice were erected, Psal. 122. 5. In an
word: Great and glorious things are to be spoken of this City of God, Psal. 87. 3.

Thus

Thus the Church in *Israel* might well say, *The Lord hath done great things for me*. But, she need not cast her eyes so far back. Here is one *great* work instead of many *great things*, as which indeed hath many *great things* in it: on which, while she fixeth her eyes, she counts she hath matter enough of *rejoycing*.

I V. For God having now revenged the impietie of the Priests and Princes, (who had not onely profaned his Land, Temple, and Worship, with Idols, but had filled all the corners of the Land with innocent blood by *Nebuchadnezzar* King of *Babel*, called the *scourge of God*, for the space of seventy years;) It pleased him now to return in mercie to his miserable People. For he never itrikerh, but withal provides a Remedie, always in judgment remembering mercy.

Hab. 3. 2.

Return out of
Babylonish Cap-
tivity, great
matter of re-
joycing in five
respects.

1. Sins pardon-
ed.
2. Misery ex-
pired.

Psal. 137. 1.

3. Igneminy
chased, v. 3.

4. Inheritance
restored.

5. Religion
advanced.

And in this their Return there was great cause of joy, being so great a work of Gods mercie. For, 1. God seemed now to forget the causes of their Captivie: their Idolatrie, their contempt of his Ministers, with other hainous and foul sins, which brake out so far that *there was no remedy*, 2 *Chron.* 36. 15. But now he graciously returneth: therefore certainly those sins are forgiven them.

2. They had now a long time been exposed to all the Enemies wrath, who had unmercifully oppressed and slain them, and cruelly dashed their infants brains against the stones, carried them far from house and home, among Heathens, and strangers to them and to the Covenant: and strangely used them, not suffering them any house or harbour, but let them spend their time in *weeping by the waters side*, exposed to all injurie of winde and weather, of men and beasts. But now as health is a sweet after a long disease, so is libertie after a long bondage. Here is great cause to rejoyce for temporal freedom from corporal miserie.

3. Their shame and reproach in captivie was infinite; the Adversaries on one hand insult and call for their *Hebrew songs*; on the other hand, their Citie *Babel*, whether they were carried, being the *Metropolitan* and Head of the Monarchie at that time, all the People of the known World resorted thither, and carried into all Countries, the *Jews* reproach. But now the Lord hath removed their shame, and published from thence to all the World, their glorious Deliverance.

4. th Captivie they were but *Cives Mundi*, men of the World, but now they are *Cives Ecclesia*, members of the Church: that Countrey being a testimonie to the godly, that they belonged to Gods Covenant, and to that heavenly *Canaan*, of which that was a Type. Now their Captivie was an abdication from the Familie of God: and being spoiled of these good things, how could they think, but that they were cast out from God, from the Covenant, from heavenly *Canaan* as well as earthly? But now they are received again into the Family, and People, and Countrey of God; their Title to heavenly *Canaan* is renewed; and for this they rejoyce.

5. Whereas the *Babylonians* had robbed the Citie, but especially had defaced and burned the Temple, profaned both it and all holy things, and set up the *abomination of desolation* in stead thereof; (that now, where God was worshipped of his own People according to his will, the Devil was worshipped by Heathens and Infidels:) Now the Lord having raised *Sion* out of the dust, he hath reared his Temple, and his Worship again: he hath cast out the filth and pollution, by which they defiled his Temple: he hath set up again the shining Lights in the Temple, standing up in golden Candlesticks: he hath set the sweet Bread on his Table: the Book of the Law is restored again: and the holiness of the Lord shines again in all his Ordinances. God enjoys his worship and glorie. They enjoy their Land and Peace, and sit safe under his protection, as in times past. And these are the *great things*, whereof they now rejoyce.

Now

Now to the Application.

Application.

This day are these things performed in our ears, who may truly say with the Church of *Israel*, *The Lord hath done great things for us, whereof we rejoyce.*

We will not go so far backward (as if time would give leave, we might:) to compare the Lords general mercies to us, with theirs, wherein we are not inferior: giving us a Land as rich, more large; Peace more stable; Kings and Princes, as Saviours and Judges, leading us along to *Canaan*; the Covenant of grace as peculiar, more sure to us than to them. What Oracles had they which we have not? yet we have what they had not. Had they worship in shadows? we have it in substance. Had they good things in promise and expectation? we in the very thing and full accomplishment. Christ was to come of them: but he is come unto us. I will onely speak of our Deliverance from *Babylon*, of which the Church here speaketh.

As great things done for *Brissans* as for *Israelites*, if not greater.

That *Rome* is *Babylon*, the learned Jesuits themselves confess. And if they did not, we could easily shew, that one Egg is not liker another, than *Rome* is to *Babylon*. As in this Collation. 1. *Babel* was the great Citie, that must rule over all Nations, *Gen. 10. 10.* And *Rome* is the great Citie; that must rule over all Cities and Churches: her Bish-op must be Head and Monarch of the Church, and set himself above all that is called God. 2. At *Babel* was the first confusion of tongues, *Gen. 11. 7.* In and from *Rome* is the confusion of Tongues, and of Errors; one not understanding another in the Word, or Sacraments, or other their services: All is in a strange Language to them. 3. At *Babel* was horrible superstition and wickedness, in Priests and People, and thence it spread all abroad: *Rome* is a sink of superstition and filthiness, and all Nations have drunk of her cup, and been made drunk with her horrible Enchantments and wickedness. 4. *Babel* held the Church in slavery seventy years: so the Church of Christ hath been oppressed a long time under the tyranny of the *Romish* Church. 5. *Babel* robbed and spoiled the Church of her treasures, and the Temple of God, and horribly polluted it. *Rome* hath robbed the Christian world of infinite treasures by fraud and deceit, selling for millions that which was not worth the dust of mens feet. And the Church by her hath been robbed of the Word, the Sacraments, the Offices of Christ, and most comfortable Doctrines, the chief Dowry and Revenue that Christ her Head gave her. 6. *Babel* most miserably increased the Church: *Psal. 137. 1.* *Her eyes did nothing but drop down tears day and night.* And she provided a Furnace, to cast such in as would not worship the image, *Dan. 3. 6.* All Books and Writings of the Church are full of bloody cruelty, by all instruments of cruelty, and all Plots of cruelty, in the *Roman* Church, both the head and the members.

Rome termed *Babylon* in six resemblances.

1. *Roma tuum non man scris facile regenda.*
Episcopus Oecumenicus.

2.
3.

4.

5.

Palls, Agnus Dei's, Indulgences, &c.

6.

Now that our Deliverance from *Romish* power and plots is as great a work to rejoyce in, as this of *Israel* from their captivity, is easily proved.

Deliverance from *Rome* as great as that from *Babylon*.
5. Instances.
1.

1. God hath broke the yoke of the King of *Babel*, the *Romish Nebuchadnezzar*, from off our necks, when we lay among the Pors, by that great *Cyrus*, King *Henry* the eight, who thrust out the Pope and Papal power, cut the sinews of their strength, cast out the *Canaanites* that were in the Land, pulled down the Dens of Thieves and Robbers, and set his People to build an House for the Lord God of *Israel*. As great a work as ever the People of this Nation saw, either attempted or executed. All the Kings before him durst not meddle; well they might mourn under their bondage, and murmur at the Oppressour; but did nothing, because they durst not.

Especially *Edward 6.*

2. When *Cyrus* had begun the work, *Darius* commended it to be finished and performed, *Ezra 6. 1.* Even so what King *Henry* had begun, young *Darius Edward* the sixt, (as another *Josiah*) finished to good purpose. For as *Darius* made a Decree for the House of God in *Jerusalem*, both for the building of it,

King Edward
the sixth ano-
ther *Darius* or
Darius.

and for the rendring of the Vessels of the House of God, of Gold and Silver, which *Nebuchadnezzar* had taken out of the House of God, *v. 3. 5.* So this *Edward* of blessed memory (imitating *Darius*) in the first year of his Reign proclaimed the advancement and building up of the worship of the true God in a true manner, and brought in the Vessels of Gold and Silver, which *Romish Nebuchadnezzar* had taken away. He set the Lights in the Temple again, in many shining Candlesticks. The Sweet-Bread was set again on the Table of the Lord, and the Cup of Christ his precious Blood, which had been stolen away by those Thieves, was now found, and comfortably restored to the owners. The Book of the Law was found, and restored again into a known Tongue, as in *Josiah's* time by *Hilkiah* the Priest. The sweet silver-sounding Trumpets sound continually in our ears, in daily preaching the blessed Word of God. The holy Ark, a sign of Gods presence, dwells again among us, and *Dagon* is fallen before it; the house of *Baal* and his Vestry destroyed; his Groves cut down, and grubbed up. Are not these great works, which the Lord hath done for us, wherein we must rejoyce.

3.

3. After this, for the unthankfulness of this Land, as the building of the Temple was hindered for a while by *Sanballat* and *Tobiah*, so in the days of *Queen Mary*, this great work of God was interrupted: in which time, what the *Babylonians* could not conquer by Scripture, they could subdue by torture: and now fire and sword was the Catholick and invincible argument: that the new *Romanists* might not degenerate from the old bloody *Romans* their fore-fathers, whose measure they filled to the full. For in less than five years, three hundred of the faithfull servants of Christ, without respect of Nobility, degree, learning, gravity, sex, age, or natural humanity, were in our Countrey burned to ashes. But God had no delight in that bloody Religion: It is as great a work of mercy as any of the former, that he made it as short as bloody. For if violent things and times should continue, the world could not.

Queen Elizabeth,
England's
Deborah.

And behold a greater work which the Lord hath done for us, whereof we rejoyce: in raising us up our ancient *Deborah* of England, never-dying *Elizabeth*, the Wonder of the World, and Mirrour of Nations; who quickly quenched those hot and furious fires, and her self being brought from a Prisoner to a mighty Prince, opened the Prison-doors, and delivered them that were appointed to death. Now were the Castles of their superstitions and hopes, cast down again, and made even with the ground. What great works God did for her, and us in her time, were too long to recite: how she out-stood the Curses and Bulls of the *Romish Nebuchadnezzar*, and saw, in her time seven of themselves tumbled out their pretended Chair of *Saint Peter*: how wonderfull her many Deliverances were, from many hellish Treasons, devised by the Army of Priests, sent from the King of Pride, and attempted by the *Romish* Captains of that great *Nebuchadnezzar*. How the Lord went out before our Armies, and as in the days of *Israels Deborah*, so of *Englands Deborah*, he made the Sea and Windes fight for us, and by his own right hand got us the Victory; that memorable year and overthrow of Eighty Eight, shall be a perpetual witness so long as the World standeth, how God himself fights against that Religion, which so furiously fights against him. How she judged and ruled in peace, honour, and happiness five and forty years, to the honour of God and his Gospel, and terror of all Enemies: and in the same peace and happiness exchanged her earthly for an heavenly and everlasting Crown of glory.

Seven Popes
died in the
reign of Queen
Elizabeth.

Christ in all
that fight shew-
ed himself a *Lus-
titan*, said the
Turk.

4.

4. A great worke of God it was for us to rejoyce in, when at her decease the enemies who had long looked for a day, found it the day of their greatest disappointment: whilst the Lord, setting himself for our good in our gracious King and the fruitfull plants, renewed all our prosperity, gave us a new tenure of the Gospel, and a new hold of our peace and liberties: of whom we may say as was

said

said of David; *He is the light of Israel*: and of Iosiah, *the breath of our nostrils*: who by his power and pen hath shewed himselfe a Defender of the true faith. 5. To come to the great works of this day. That these Babilonians might keep their hand in ure, what foule and desperate delignes have they attempted against the life of the Kings majesty, our gracious Sovereigne? For while this light of Israel remaineth, impossible they thinke it is for their *kingdome of darkness* to prevaille.

Among other devices, that shame of Popish Religion, that hideous gunpowder-treason, shall never be put out from under heaven. In which were many great works of God for us Englishmen: whether we consider the greatness of the danger, or the greatnesse of the deliverance.

First, consider the greatnesse of the plot: the greatest mischeife that ever was, wanting a fit name to expresse it, unlesse you will call it a *Catholicke villany*: a plot of greatest and universall danger to us, of greatest triumph to the Adversarie. Here the head and taile, branch and roote, one and other, Prince and people, Nobles and Gentry, old and young, Papists and Protestants, should have been destroyed together. For as Duke Medina said, his sword knew no difference between Catholicks and Hereticks, no more should this bellish or hell-fire, which it was a sparke of.

Besides, the secret carriage and contriving of it made it most dangerous, more dangerous then the Babylonish captivity: for the Babylonians dealt *apertamente*, there was some hope of safety either by prayer, or power, or truce, or preparing against them, there a man knew his adversary: but here is a cruelty digged out of the depth of darkness, all of them sworn to secrecy, yea, the Sacrament was a seale of their wickedness, sworn *brethren in evill* at league among themselves, but no more league for us to be expected than from hell it selfe.

Here we might say, as Hanniball sometime said of two Roman Captaines, one working by power, the other by policy: *Magis a non pugnante Fabio, quam a pugnante Marcello sibi metueret*. We are more afraid of slye and quiet Papists, than of boysterous armed Turkes.

How these plotters would have triumphed in the fact, as the Babylonians over Israel, *Sing us now one of the Songs of Sion*, we may well perceive by their glorying in the hopes of it; God and man (saith the Letter) have concurred to punish the iniquity of the time, and The danger is past so soone as you have burnt the letter, and They shall receive a terrible blow this Parliament. Happy were we that they reckoned without their host, and so came to another reckoning: else had the Furies of England been their sports and merriments. How should this act have been canonized and registred in the Popes Kalendar, amongst the most Heroicall facts that ever were attempted! For, if treason against the person of one King was so extolled, how would this have been advanced, being against the King, Prince, State, and three whole famous kingdomes! Guignard the Jesuite termes the act of James Clement in murdering Henry the 3. of France with a poisoned knife, which he thrust into his belly, an *Heroicall act*. The Jesuites of France terme it a *gift of the holy ghost*. Nay, Pope Sixtus the 5. in a solemn Oration made in the Consistory of Cardinalls (Decemb. 11. 1598.) compared the treason of that cursed Dominick with the Act of Blaizer or Judith; yea, a farre greater worke, a rare, a notable, and memorable act that a Monke, a religious man, had slaine the unhappy French King, in the midst of his host. An act not done without the providence of God, and the assistance of his holy Spirit.

Oh hellish blasphemies of swearing Popes, not justifying only, but abetting and extolling most heinous treasons, against the highest powers on earth! oh blasphemous beast rescinding men, that God is a murtherer of Kings and Princes! How then should this fact have been eternized, if it had succeeded! And if there

were

Many great works of God in defeating the gunpowder-treason.

For the greatnesse of the plot.

Gen. 45. 5.

Psal. 137. 2.

Bellarmin in his letter to George Blackwel, Arch-priest of the English.

were such rejoycing at Rome by publicke processions, bonfires, shooting of Ordinance, and present publishing of a Jubile, and by the Pope his Cardinals, bearing tidings of that perfidious and bloody Massacre at Paris, anno. 1572. Inso-much as the Cardinall of Loraine gave him a thousand crownes that brought the first newes of it: What publicke joy in Rome, what Masses, processions triumphs and gifts would there have been, if this stratagem had had successe?

*Factum mira-
bile, &c. Rex
Francorum oc-
census per manus
monachi.*

Bellarmino shall not deceive us, who tels us in his Letter to the Arch-priest, that it was never heard of from the Churches infancy untill this day, that ever any Pope did command, that a Prince (though an hereticke, or ethicke, or persecutor) should be mur-thered; or did approve the fact when it was done by another. This is a lewd and unconscionable untruth: unlesse we conceive he meanes, that it was never heard by those who were deafe and could not here: As by a Jesuiticall Equivocation it may well be construed.

I conclude this point with the speech of Agia to an evil man, asking him who was the best Spartan: his answer was, *Qui tui dissimilimus; He that is most unlike thee.* So is this to be good a Catholike; nay, he is the best Catholike, who is most unlike these Catholicks.

II.
For the great-
nesse of delivery.

We see our danger, and how great it was, on Wednesday last, when we were delivered from the hands of the Master, and for the Manner of it.

In the matter.
1.

I. For the Matter; we were delivered from great evils to great good things.

First, we were delivered from a terrible blow: A deadly blow to King, Queen, Prince, Nobles, Judges, Bishops, Counsell, Gentry, Commons, all. A deadly blow to all laws and Law-makers, to justice, peace, titles, tenures, records and the whole Common-wealth. These Babylonians had sacked and, spoyle all the Land. A terrible deadly blow to religion, piety, the Gospel, the Word, the Sacraments. These Babylonians would have, rased downe the Temple to the very foundations of it, and carried away all the vessels and rich ornaments of it: *The wayes of Sion should have mourned, because none could come to her solemn feasts.* Lastly, a terrible and deadly blow to all Lovers and professors of religion within the whole land, which (as the traitors) should have bin drunke, with the innocent blood of the Inhabitants.

Lam. 1. 4.

2.

Secondly, we were delivered from a terrible day, like the day of the Lord, which shall burne like an Oven, Mal. 4. 1. A terrible day, wherein the frame of the world should have seemed dissolved, the Sunne should have been turned into blood, the earth should have opened her mouth and swallowed the Inhabitants, the Ayre should have been darkened through the blacknes and lameoration of that day. A dismal doomsday of England, a day of fire and brimstone, had that fifth of November been, if the fire-works of these fire-brands had prevailed.

3.
Tyranny spiri-
tually and tem-
porally here
escaped.

1.

Thirdly, we were delivered from a terrible Tyranny and yoke, to which that of Babel was altogether incomparable. 1. *Spiritual*: our glory had been gone, and we might well have been called *Israhel*: Instead of our Arke, we should have had the abomination of desolation set up, the horrible idoll of the Masse, ignorance worshipped as a god and mother of devotion, Preaching hindered, Preachers martyred, and all worship in an unknowne tongue; an ignorant and rascall sort of greasie filthy Priests; and a doctrine, which is a very mystery of iniquity. 2. *Tempo-ral*: Answerable to their tyrannous doctrine is their tyrannicall practise. The whole world satisfieth not their covetousnesse, nor all the harlots in the world their filthinesse. Look where that Religion is stable, if it have not swallowed even the fat of the Land. And what Noblemen dares meddle with a base hedge-Priest? And for their practice, it is not behinde their positions; and in both Turks, and Canibals are behinde their cruelty. One of themselves writes, *It had*

2. *Theff. 2. 7.*

2.

*Eius avaritie
totus non suffi-
cit orbis: Eius
luxuria meri-
trix non suffi-
cit omnis.*

become

been better the poor Indies had been given to the Devils in Hell, than unto them : and themselves professed they would never come in Heaven, if the Spaniards came there. Well hath his Majesty observed, that not the Turks, Tartars, or they of Calicut who worship the Devil, do lay such Principles of cruelty in their Doctrine as Papists do.

Bar. à Casas.
See him at large
in Purchas his
Pilgrimage.

We see the greatness of our Deliverance, *privately* : now see it *positively*.

In one word : The good things we are restored unto, are, the fruition of God and his Christ, in his holy Ordinances, with the Gospel of Peace ; to the Peace of our Countrey, under our peaceable Governour ; new Leases of our Liberties, Lands, Callings, Lives, and all that heart can desire.

II. The *manner* or means of our Deliverance was altogether wonderfull.

In the manner:
Easie.

1. It was easily brought about, not by Millions of Gold and Silver, nor by the power or wit of man. 2. It was done mightily, not by the Devil (as *Faux* blasphemously spake) but by the immediate work of God : though, as *Cyrus* had some glory of the *Babylonish* Delivery, so our *Cyrus*, our gracious King had worthily some glory of his Princely care and watchfulness in this Discovery. 3. It was done seasonably, in the very due time, when all was ready, and the conception was even in the birth. 4. It was done to their own confusion : detected by themselves ; their hands that should have acted it, detected it by writing. Discovered against themselves : mischief returned on the heads that devised it : they fell into the Pit that they digged for others : death intended against their brethren, caught themselves, and that by their own Powder. All this to the utter confusion of their Religion, as we have heard *Winter* himself fore-telling.

Mighty.

Seasonable.

Defructive to
themselves.

Therefore let us rejoice in this great work of God, as his ancient People in this place. For why ? The greatest rage of the Enemy is turned to his greatest praise : *Psal. 76. 10. Surely the wrath of man shall praise thee* : both in his glory, and his Churches deliverance. And, what is the end of all Gods great Deliverances, but to praise his Name, and glory in his praise ? *Psal. 106. 47. Is not ours the benefit ? Have not wicked men seen and felt, that God having chosen our Land to dwell in, will not easily be cast out of his Lodging ? And will not this cool their blood, and daunt their spirits from the like Enterprizes for the time to come ? Dost not this hazzard, thus happily diverted, make addition to our strength and peace ? O blessed be God, even the Father of our Lord Jesus Christ, who for his own sake, by his own hand, hath heaped up our happiness. He that is mighty, hath done great things for us, and holy is his Name. O praise we the Lord ; for he is good, for his mercy endureth for ever. Holy Father, knit our hearts unto thee, that we may fear thy great and dreadfull Name. Teach us to be truly and unfainedly thankfull to thy holy Majesty, for this days mercies, and all heretofore : that so we may receive the continuance of thy favours to our everlasting comfort, and evermore rejoyce in thy great salvation. Blessed be God.*

Great joy in
this great work
of God.

1.

2.

3.

4.

With praise
and prayer.

FINIS.

The first of these is the fact that the
 second of these is the fact that the
 third of these is the fact that the
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 fifth of these is the fact that the
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TWO
S E R M O N S:

THE ONE A
Heavenly Voice,

Calling all Gods People out of Romish

B A B Y L O N.

The Other an
EVERLASTING RECORD

Of the utter ruine of
R O M I S H A M A L E K.

By *Thomas Taylor* Preacher of the Word at *Redding* in *Berkshire*.



L O N D O N,

Printed by *Tho: Ratcliffe*, for *John Bartlet* the elder, long since living in the
Gold-smith's Row in *Cheapside*, at the *Gilt Cup*, since at *St. Austin's Gate*,
now in the New Buildings on the South-side of *Pauls*, near *St. Au-*
stin's Gate, at the Sign of the *Gilt Cup*, and at the *Gilt Cup* in
Westminster Hall over again^t the *Upper Bench*. 1659.

TWO
SERMONS:

THE ONE A

Heavenly Voice

Calling all Gods People out of Babylon

BABYLON

The Other an

EVERLASTING RECORD

Of the Ministry of

ROMAN



By Thomas Taylor, Preacher of the Word at Reading in 1814.



LONDON,

Printed by W. R. Knapp, for sale, under the title of long time living in the
Goldsmith's Row in London, at the C. C. House of the C. C. House of the C. C.
now in the New Buildings on the South side of the C. C. House of the C. C.
first time, at the sign of the C. C. House of the C. C. House of the C. C.
Westminster, for the recovery of the West. 1814.



REVEL. 18. 4.

*Come out of her my people, that ye be not partaker of
her sinnes, and that ye receive not of her plagues.*



When Eastern *Babylon* was to be destroyed for her cruelty and oppression of Gods people the *Jews*, the Lord graciously warneth the godly in *Babylon* to get out from her, *lest they also should be wrapped up in her destruction*: And when Western *Babylon* is to be destroyed for her cruelty and oppression of Gods people among the *Gentiles*, the same Lord, looking back to the same prophetic, upon the same occasion, repeateth the same admonition; and urgeth the same Reasons, to the same persons, for the same end; that they might be safe in the destruction of the same City *Babylon* in a mystery, as appeareth by comparing the second verse of this Chapter with this fourth verse.

Re semblance.

Jer. 51:49.

The parts of the
verse are two:

- | | |
|---|---|
| { | 1. A Commandment, <i>Come out of her my people.</i> |
| | 2. The reasons twofold { |
| | 1. <i>Lest ye partake in her sins.</i> |
| | 2. <i>And receive of her plagues.</i> |

Parts.

Every word calls for Attention.

1. If we had a voice from heaven (will the worst say) we would hear and obey: now here is a *voice from heaven*.

2. A commanding voice of God, requiring simple and speedy obedience; *Come out of her*.

3. A voice directed to *Gods people*, among whom it may presume it self welcome.

4. Gods people obey for love of vertue, and may not *partake in Babylons sins*.

5. Even their dulnesse of flesh must be quickned by fear of punishment, and take heed *they receive not of her plagues*.

If you shall as Gods people, welcome this heavenly voice, and shall please to lend me your Christian attention, I will so succinctly, as I may not be obscure, open the parts, first the *Commandment*, and then the *reasons*, which will furnish us with such variety of matter, as we may remit tedious both *disputes* and *discourses*, to other auditories.

- | | |
|---|---|
| { | 1. The persons to whom it is directed: <i>My people</i> . |
| | 2. Whence they must depart, <i>from her</i> . |
| | 3. How they must depart, <i>come out</i> . |

1. In the Commandment are,

My people.

Note 1.

A Church in a wicked place.

1. Note, Babylon is not a city of God, yet in Babylon is a people of God, for the Church is Catholike, and though Babylon cannot be the Catholike Church, no more then a finger can be an hand, or an hand the whole body; yet in Babylon are some members of the Catholike Church. Babylon a wicked place, destinated to destruction; yet God hath some of his people hid in Babylon, for whose sake Babylon holds the word of God, though obscurely, and Baptisme in substance, though very corrupt. They aske us, Where was your Church before Luther? we say, Even in Babylon among themselves. Why doe they hout at our answer as insufficient, and not first contest against this voice from heaven, or blot this text out of the book.

2.

God mindes his in danger.

2. Babylon is cast off unto destruction; but the Lord is not unmindfull of his people in the common perdition of Babylon. Farre be it from him to doe this thing, to slay the righteous with the wicked (saith Abraham) shall not the Judge of all the world doe right? such is his faithfulness and care over his people, who are in covenant with him, as they shall see him finde out a time, which shall put a difference between him that sweareth, and him that seareth an oath; between him that feareth God, and him that feareth him not.

3.

Warnes them to get from it.

3. Babylon is hastning to destruction, but shall not be destroyed, before Gods people in Babylon be called out of their safety. He warneth Lot to get out of Sodom, that he may not perish with the Sodomites.

Gen. 19. 15. 16.

Num. 16. 26.

He warneth the congregation to get away from the Tents of Corah, that they might not be swallowed up with them. He warned his elect by a voice in Jerusalem, saying, *Migremus hinc*, so as they fled into little Pella, before the destruction of the City; for though his justice be never so fierce, yet he remembereth mercy in justice, and will rather by a voice from heaven (as here) warne his children, than their safety shall not be provided for.

4.

Truly godly take such Warning.

4. Gods people called out of Babylon heare and answer the call, and therefore they are not Gods people that stay in Babylon, they only stay in Babylon after the call, whose names are not written in the book of life, and of the Lamb, and who are to be rolled up in the common destruction of Babylon.

Secondly, whence must Gods people depart? from her, that is Babylon.

As the Church of Christ is described by a woman, *Rev. 12. 1.* so is the Synagogue of Antichrist, *Rev. 17. 1.* Again, as Christ, the head of his Church, hath a city for his seat and throne, which is called Jerusalem, which was a type of the Church of God; so hath the head of this Antichristian apostasie his seat and throne, which is called Babylon, that great city.

Babylon, what it is,

Now because it is granted on all hands, that Babylon is the seat of Antichrist, it is worth inquiry what this Babylon is.

The Papists would have us to seek for Antichrist every where, but where hee is, and have fought to leade us aside to many conjectures.

Some of them tell us that by Babylon is meant the wicked world, but that cannot be, for then when Babylon falleth, the world shall fall, which it doth not; for how could the Marchants bewaile her fall, unless they will say they must moane her in hell?

2. Neither is the wicked world the seat of Antichrist, for he must sit in the Temple of God, which is not the whole world.

3. Neither are the people of God called out the of world, but in a spirituall sense, whereas here is also a locall egress out of Babylon commanded.

Some of them say, that the Eastern Babylon in Chaldea is meant, but as truly as the former.

For 1. that was fallen a thousand years before, and how could Gods people

ple be called thence in *S. Johns* time, where they had not been of a thousand yeares.

2. This *Babylon* had rule over the Kings of the earth in *S. Johns* time, and therefore must needs be that State and Monarchie which then stood at Rome, & not that which was fallen in the *Caldean Babylon*. Rev. 17. 8.

3. This *Babylon* was not that in the letter, or *Babylon* indeed, but *Babylon* in a mistery, that is, a State or City which resembled *Babylon*. Rev. 17. 5.

Some of them confesse the truth, that by *Babylon* here is meant Rome the Western *Babylon*, convinced partly by that plain description of the woman sitting on seven mountains, having seven heads, which were seven Kings, or seven kinds of governments; partly by the moments and weight of Reason, and partly by the confession of so many Fathers, who all speak as plain as we, that *Rome* is *Babylon*.

But though the Jesuites at this day seeme to speak with more judgement, yet with as little ingenuity; for to defend their Pope and City, they would shift it to *Ethnick Rome*, which is without all colour of truth.

For, 1. This *Babylon* is the seat of Antichrist, which I think *Rome* was not. For if *Ethnick Rome* were the seat of Antichrist, then could not Antichrist sit in the Temple of God; and then were Antichrist already come long since, which they deny, and all their fable of Antichrist quite spoiled.

2. The Fathers acknowledged *Babylon* to be *Rome* in their time, many yeares after it had ceased to be Heathen, and became Christian.

3. Neither can it be proved that the Christians by vertue of this commandment departed from old *Ethnick Rome*, but continued constantly enduring all those bloody persecutions raised by those Heathen Emperors.

We conclude therefore, that by *Babylon* is meant here not *Rome* Pagan, but *Rome* Papal.

Quest. But why is *Rome* called *Babylon*, and not *Rome* in plain termes?

Ans. Besides many Reasons which might be given both from the mysteries of prophecies, and from the purpose of God, who would by leaving some things obscure, exercise the minds and diligence of his people:

Here *Rome* is called *Babylon*, for the similitude and resemblance with it, so as one egge is not liker another then *Rome* and *Babylon*. For

1. They are like in pride and power. Eastern *Babylon* was the seat and head of the Monarchie, so the Western *Babylon* ruled over the Kings and Kingdomes of the world. Both fate as Queens over the world; both dwelt upon many waters; both swelled in magnitude and greatness beyond all measure; both alike potent, saith *Orosius*.

2. They are like in perfidiousnesse and treachery. *Babylon* was a City estranged from the Covenant of God: so is *Rome*, once in Covenant, and married unto Christ, but after breaking her faith by her horrible whoredome and idolatries, she can call Christ no more *Ipsi*, nor Christ can call her *Animi*: and though she can shew Baptism, and rehearse the Creed and Ten Commandment, (as an Harlot can shew the Marriage Ring) yet is she a wife no longer, Christ hath given her a Bill of divorce, and who so marrieth her that is divorced for adultery is an adulterer.

Hence is this Papal *Babylon* called the great whore, the whore of *Babel*, the whore, that sits on seven hills, and no other whore else in the world doth so, for many just Reasons.

1. As an whore is an apostate from her conjugal faith, and playeth false with him whom she professeth her husband; so this whore of *Babel*, once married unto Christ, is now joyned to another husband the Pope, who claimeth to be Christs Vicar, the husband of the Church: as if an husband must needs have a Vicar; or as if he can be honest that is Vicar to an husband; or she chaste that adultereth a Vicar to her husband.

Bellar. Ribera,
Alcazar, Baron.
Viegas, Lessius,
Malvenda, &c.
August. Orosius,
Euseb Hieron.
Tertul. Beda,
Vistorinus,
Occumenius.

Resemblance of
Western Baby-
lon to the Ea-
stern.

Similis superbia

Similis perfidia

Ecclesia similis
est femina qua
ex antiqua fo-
licitate excidit,
ac signa tantum
habet: ornamenta
enim for-
orum ibecae &
oculus habet,
opibus autem
spoliata est.
Iliod; Pelusior.
lib. 3. epist.
Why Rome Pa-
pal is called the
great Whore.

Prov. 7. 13.

2.

2. As an whore inveigleth all she can by meretricious Arts, she draweth in the young man by her flatteries and subtleties, but most of all she allureth great persons to folly for great rewards: Even so this whore of *Babel* seduceth by craft, and in a mystery, all whose names are not written in the Book of Life; but especially she hath inveigled the Kings and Princes of the earth to commit fornication with her.

3.

3. As the Harlot loveth the dark, and seeketh the twilight; so this whore of *Babylon* lieth the light of the Scriptures, and loveth the dark night of ignorance. What else is the mother and nurse of their devotion but ignorance? Where doth Roman religion dominere; but over ignorant countries and persons? Where doe Priests and Jesuites sculke and lurke but in dens and thicketts of ignorance? When doe these Owles and Bats flutter abroad but in the twilight? Egypt covered with darkness, was covered with Locusts and Frogs; but *Göthen* having light, was rid of Locusts and such vermines.

4.

4. An whore exhaults a mans substance, and brings him to a morfell of bread: so the whore of *Rome* hath by cunning, and for things not worth thanks exhausted the cheife treasures of Kings and Kingdomes. Her Peter-pence gathered by tyranny and hypocrisie, have equalled the Kings tribute; an unsuspected witnesse of her suitable gathering, is that *Orbis in urbe*, that world of wealth, which that great City hath robbed the great world of; and yet as was said of *Paulus* 3.

Ejus avaritia non sufficit Orbis.

Prov. 5. 11.

5.

5. An whore enervates and weakneth the strength, and seeketh the precious life of a man: *Shee consumeth the flesh and the body*, saith *Solomon*. So this Whore of *Babylon* hath weakned all the power of Princes in their own kingdomes, claiming all their Authority, Crowns, Laws, and making them but her vassals to execute her designs: which if any of them think unreasonable, then by all false Arts, positions and Practices, shee hunteth the precious lives of such Princes, sometimes by her own Emisaries, and sometimes by their own subjects; armed with fraud and force, with dags and daggers, with poisons of powder plots. And what difference, saith *Mariana*, whether thou killest him with poison or stab; there be many examples (saith he) both ancient and moderne, of enemies killed this way.

Marian. de reg.
l. 1. c. 7.

Simili statum.

3. The are like in state and condition. *Babylon* signifieth Confusion; and in both was a Confusion of tongues, that one could not understand another. And in both a confusion of vices, and a Chaos of all filthinesse: *Similiq; mala*, saith *Orsinus*, sins of highest degrees against God and man: for what else can be expected of a people left by God? What else but a chaine of sin reaching up unto heaven, in that state the head of which is the man of sin. I may not now rake in this sink, he had need have a vizard on his face, that should speake or heare of *Babels* filthinesse: the best way to expresse the filth of ordure, is quickly to cover it therefore I will imitate the Painter, who to expresse the deepest sorrow that might be, did cover the parry with a veile.

Simili statum.

4. They are parallel in their ruin
and miserable destruction, which in
both.

1. Certaine.
2. Totall.
3. Finall.

1. Of both was said, *Babylon is fallen, Babylon is fallen*, the present tense for the future: and ingemination or doubling of the prophetic, noteth the certainty of their ruine.

2. Both *Babels* must be turned to heaps, both of them must be burnt, mountains turned into ashes: as the Kings did to that *Babel*, so shall the ten Kings have this Whore, and leave her naked, and eat her flesh, and burn her with fire.

Jer. 51.32.
Rev. 18.8. and
15.16.

3. Both of them shall be finally destroyed, never to be recovered againe. Both of them shall be as a millstone cast into the sea by the Angel, never to be lifted up any more. Both of them must be destroyed as *Sodom* and *Gomorrah*, which were never recovered. In neither of them shall be found bridegroom or bride, the sound of millstone, or light of a candle, or any craftman; and therefore shall neither of them be inhabited by man any more, but *Zim* and *Tim* shall dwell there; and the *Ostriches* shall dwell therein; but never shall sonne of man remain there any more, neither shall *Babel* ever rise from the evil.

Jer. 51.63.
Rev. 18.21.

Ierem. 50.40.
Rev. 16.11.

Object. But how unlikely is this, that so strong a staffe and beautiful rod should be broken to pieces? and we will be ready to say with *Mary*, But how shall this be? I answer, as God rained a shower of fire and brimstone upon *Sodom*, which was as the garden of God, and turned her to ashes suddenly; so will he rain a great shower of haile, like talents of lead, upon *Babel*. And as the faire sunshine morning could not save them, no more shall the fair sunshine of prosperity save these, for God which condemneth her is a strong Lord.

Having declared who is this *Babylon*, and why: now we come to the third branch of the Commandment, *Come out of her*.

As by *Babylon*, we mean not only the walls, and plot of ground, on which the City of *Rome* standeth, but the whole Papal state and Religion; so the heavenly voice enjoyns all the people of God, both a spiritual and corporal egress from them.

1. The Matter.
In few words take into our view,

What it is to
go out of Ba-
bylon.

2. The Manner of our departure.

First, for the Matter, All Gods people must depart from the Romish Church, both in Judgement and Affection.

1. In respect of spiritual presence we must depart, {
1. *Mente*,
2. *Mans*,
3. *Corpore*.

1. *Mente*.

In Judgement we must renounce their Doctrine, Faith, Worship, and whole Religion, so far as it differeth from the Scriptures: and the Harmony of Confessions of the Reformed Churches agreeable to the Scriptures.

We must also in our Judgement renounce all *Romane* power executed by the Pope and his Clergy over the Scripture, over Princes and their Subjects, and over any other Churches without their own precincts.

In our Affections we must give our hearts to the truth of God, and detest and damne to hell their blasphemous doctrines, their hateful idolatry, grosse superstitions, wicked manners and the detestable courses of that wicked City and State; contrary to many Politicians, who give us their presence, but their hearts are in *Babylon*: Christ hath the shell, but they reserve the kernel for Antichrist.

2. We must depart from needles association and assistance: how can we strike hands, and embrace amity and society with such as have broken off with God? How can iron and clay temper together? What society between light and darkness? What agreement between a member of Christ, and a limb of Antichrist? How can any of Gods people say, thy person shall be mine, thy estate

2. *Mans*.

state shall be mine, thy children shall be mine; but thy God shall not be mine, thy Religion shall not be mine.

And for assistance we may lend *Babylon* no hand to uphold her; we are commanded not to seek the prosperity of *Babel* all our days, because the Lord hath divorced her to destruction, but especially those whose hands and swords God hath sanctified to this purpose: whensoever God shall put it into their hearts, they want neither charge nor calling to reward her as she hath rewarded them: as she hath joined forces against the Princes of the earth, so must they levie forces against her; and the cup of death and wrath which she hath filled to them, they must fill her the double.

2. We must depart corporally from them, even in respect of place and habitation. If an House be ready to fall, it must oppress all that are under the roof. If a City be summoned to waite by the sound of a trumpet, careful men will desire to leave that City. Or if a City be infected with a raging pestilence, we need not perswade men to flie forth of that danger. Here is a ruinous state ready to be made an heap. Shall the little mice, by natural sagacity, preface the ruine of the house and flie; and shall we stay till we be oppressed under the ruine? The Lord hath proclaimed open War against this rebellious City, and shall we stay the mourning of the Canon? No where can a man bestow himself in Popish Countreys, but he shall meet with that poisoned aire, a thousand times more infectious than ever was any City with most hot pestilence, and can any man be safe, casting himself upon such adventures?

Secondly, for the manner of our departure from *Babel*, we must come out,

In what manner we must depart.

1. Cito.

2. Longe.

3. Totaliter.

4. Finaliter.

1. We must depart *hastily*. *Lo* was commanded to hasten out of *Sodom*, and prolong no time, because the danger was heere; delay which is in all things dangerous, may here prove desperate, and therefore we are commanded to *flie* out of *Babel*: which is a swift motion becoming Gods people in their obedience; and because of the nearnesse of the danger unto them.

2. We must depart *far* from *Babel*, even as far as may be. Many are afraid to offend the *Babylonians* by departing too far from them. But as *Moses* calling the Congregation from *Corah* and his Complices, said, *I pray you depart from the tents of these men, and touch nothing of theirs, lest ye perish in their sinnes*; so we must pray, to have no society or transporting with *Romish Babylon*, in her heresies, Idolatry, or superstitions; for this were not to depart far enough from them.

3. We must depart *wholly*, thy self and all thine. When *Lo* was called out of *Sodom*, he is willed to call and carry out with him all and every one of his kindred, his wife, his children, his sons in Law, and all whom he loved. And *Moses* called not only the head of families from *Corah*; but their wives, sons, and little children; we may not think our selves departed from *Babylon*, unless our wives and children be departed with us. He is but halfe departed whose other halfe is a Recusant, neither can a man of reason think him departed, that sends his pawnes, his sonnes and daughters, for education in Popish countreys.

4. This heavenly voice would have us depart *finally*, never to returne more. We must not depart out of *Sodom* to look back again; nor out of *Egypt* with the *Israelites*, to turn back after the *Leeks* and *Onions*; nor with *Salomon*, run back to *Babel* when we have filled our purses, nor for feare of danger run away from the truth received: for suppose God should kindle a fire of persecution in his

Church,

Jer. 51. 6.
3. Cito.

Jer. 51. 6.

3. Longe.

3. Totaliter.

4. Finaliter.

Church, this were but a fire of tryal and castigation, whereout the Lords golden vessels should come out only brighter and better. But if we return to *Babylon*, there is nothing but a fire of destruction and final ruine, to burn up such husks and chaffe, as wanting substance of grace are blowne away with every winde of doctrine, every blast of change, and every shadow of turning.

I had now come to the second part of my text, if there stood not three sorts of men in my way, to whom I must in few words apply my self and this part; and being men of no good qualities, I will make what haste from them I may: The first sort of these are Romanists, the second Separatists, the third Apostates. The Romanists cudgel us for departing from *Rome*; The Separatists lay load upon us for not departing from *Babylon*: can both their blows fall right? The Papists tell us with great audaciousness, that we are Schismatics, and Hereticks, because we have departed from the Catholick Church; and keep out of the lap of our mother Church, yea out of the Ark, out of which is no salvation. But our text hath taught us that we are not departed from the Church of Christ, but from *Babylon*. Neither can they prove us Schismatics, for departing from them, whom we can easily prove to have departed from Christ by a general Apostasie, contrary to the whole Kingdome of Christ, onely fit for Antichrist the Catholick Heretick. Neither are we departed from our Mother, but from the mother of whoredom, and we may *not mingle with harlots*.

Papists blame us for going out of *Babylon*.

Nos exivimus ab illa corpore, illi a nobis animo: nos ab illis loco, illi a nobis fide: nos apud illos reliquimus fundamenta parietum, illi apud nos fundamenta scripturarum, nos egressi sumus ab illis secundum aspectum hominum, illi a nobis secundum iudicium Dei. Chrys. de hereticis in oper. imperf. in Mat. cap. 23. hom. 46.

3. Neither of our own head, but by this voice from heaven.
4. Our duty bindeth us to avoid her sins, and our safety to avoid her plagues. Let them bring us a Text or voice from heaven to bring us back again, and we will return; but Texts of Scriptures and heavenly voices cannot be contrary to themselves.

Separatists for not going farre enough.

2. The Separatists say we are in the midst of *Babylon*, our Assemblies are Antichristian, our selves no people of God, because we leap not over the pale, and flie out with them. But first, they have not, nor can prove the Church of *England* to be *Babylon*, unless *Babylon* be in covenant with this Lord, and hath both the Deeds and Seals of that Covenant, to shew in all the substantial parts of them rightly administred according to the institution, and now standeth to the determination of the Scriptures in all things; for thus doth the Church of *England*, but not so *Babel*: and therefore we are not so scarred with the windy termes of false worship, false Ministry, bowing down to traditions, or denying the power of Christ in ruling his Church, which is both preached and defended happily amongst us.

2. They have not, nor can prove that Christ hath given us a Bill of Divorce as he hath to *Babel*, or that the reformed Churches have separated from us, as they have from *Babylon*. As for their discoveries, what hath a Schisme of private men to do to excommunicate whole Churches? or why get they no Churches to joyn with them? or if they could get all the Reformed Churches to them, we expect orderly admonition before rash excommunication. For if a private man must be admonished twice or thrice before excommunication, much more may a whole Church expect it.

3. We are come out of *Babylon* by Gods blessing, in that we have pulled down the Temples of their Idols, in that both in substance of Doctrine and Sacraments, our Ministry agreeth with the Scriptures; the head of Dragon is cut off, his stump cast down, and cast out; and we labour in purging away all the stink and stinke of him, so far are we from worshipping the beast, or receiving his image.

4. We cannot therefore separate from the Church of *England*, but we must go out from the true Church of God, and from the Spouse of Christ, who acknowledgeth Christ for her head and foundation; and by believing in his

righteous-

righteousness alone is made a member of his body.

No reason will serve these unreasonable men, for then I might now get from them : but their importunity stays me to answer one objection, and so I will leave them.

Obje^t. But what a number of corruptions have you, an heap of mens Traditions, which Christ never acknowledged, but bred and born in *Babylon*; and what a number of Gods Ordinances do you want, which a true Church of Christ cannot want, and can you be a Church of Christ?

Ans^r. 1. Was not *Lot* got out of *Sodom* when he saw the smoke of the City? If it were granted then, that a little smoke of the City did trouble our eyes, must it follow that we are still in the midst of *Babylon*?

2. They point us to some corruptions and errors, to which I say : 1. Let them shew me a soyle in the world, where wheat groweth without some chaffe, and I will go with them : But that is not at *Amsterdam*.

2. None of the corruptions they point us to, are of that high nature as to call for a personal separation, because none of them are fundamental. The least corruption that we can espy, in constitution, in execution we must separate from, in judgement, in affection, in practice : but to separate personally for any error not fundamental, let them teach it them to whom all errors are alike, but we may not be so dull.

3. Our Church being joyned to the head Jesus Christ, and retaining the vital parts of the Word and Sacraments; neither its wanting of something which ought to be present, nor the remaining of something which ought to be cast out, can thrust her from the right and title of the Church of God; but is in essence and being a Spouse of Christ. For example, cut off both a mans armes, both his legges, cut off his ears and nose, now he wanteth many things which a man should have, but yet so long as the head stands alive upon the body, and other vital parts remain, he is indeed a man, although a maimed one. Again, suppose a man had ten fingers on an hand, or three armes, or suppose an hand stood where the foot should stand, or the mouth were set in the forehead, here were a great aberration and confusion against natural symmetry of a mans body : yet he is a man, though a very deformed one; whereas, where there is no head, or no union of members to that head, there were no body, no man : So whatsoever they can say, though falsely, is wanting in our Church; or whatsoever they say is redundant or superfluous, the being founded on Christ her head, and truly dispensing the Word and Sacraments, they cannot overthrow her being of a true Church of Christ.

4. To conclude with them, somethings make to the being of a Church, some to the comeliness and well-being of it : if their nimble eyes could finde never so many abuses not fundamental, all these shall onely make to the disgrace and uncomeliness of the Church, but shall never overthrow the being of it. Whatsoever we want, let not God want his praise, nor we thankfulness, that we want not that whereby Gods people may enjoy the joy of their salvation. And this may serve for answer to those Separatists, if all the corruptions they charge us with were truly objected against us as they are not.

Apostates re-
turn to *Babylon*

3. To the third sort who go away from us to *Babylon*, because they were ne-
ver of us; would to God they would timely consider.

1. If the Lord be so earnest that his people which are in *Babylon*, should flie out of her; it cannot but be too preposterous and desperate for those that are gotten out to run in again.

2. That if it be a signe of the Lords people, to depart out of *Babylon*; it must needs be a signe of him or her that is not the Lords, to run into her, and so to continue.

3. What is the fearful hire of Apostate and Apostates, of whom the Spirit of the

the Lord speaketh sothsomely, as of *dogs and swine* turning to their vomit and wallowing. What can be the expectation of such, as forsaking the sound profession of the Gospel, fall away from Christ to Antichrist, but the most dreadfull doome which is to be awarded against the Lords most cursed enemies?

4. That they sinne *without a cause*, which aggravates the sinne: nay against so cleare a light and truth enacted, protected, crowned, and in these dayes after seventy years of the sunshine of the Gospel, which hath been the best time the Gospel hath had in the world for so long together, this thirteen hundred years; so as for our meanes we might have beene as stable as rocks upon our rock and foundation.

5. That they sin against special commandment of God, yea, against a voice from heaven in this Text; they cannot say in the day of the Lord they were not warned.

Lastly, because they love to look upon pictures, now leaving them, I will leave with them an Emblem of such graceless Apostates as themselves: When *Israel* was in the Wilderness, God gave them a daily harvest of Manna from heaven, but they grew weary of the Lords provision, they remember the Garlike, the Leekes, and Onions of *Egypt* in all haste: but all the while they remembered not the oppressions, tyranny, stripes, labours, sighs, burdens, the bricks and fiery furnaces, So do these look after the pomp, pride, wealth, and liberty of *Romish Egypt*; but remember not the miserable servitude and bondage, and their tyranny upon their consciences; they remember not their traiterous doctrines, their miserable attempts against Kings and Kingdomes, their furious fires, their perfidious massacres, their bloody inquisition. They remember not what comfortles hopes that doctrine and Religion will afford them in the day of their death (for theres no understanding Papists dare trust unto it) and yet look back they will. But what is the issue and conclusion of all: as all they in the wilderness miserably died, and never entred into the Land of Rest; so these Apostates may exchange Manna with Garlike for the present; but in the day of the Lords visitation, they shall reap according to their sowing; when greatnesse, nor wealth, when Jesuitical subtilties, nor penal satisfactions, neither shall their painted and Poetical Purgatory help or ease them; they would not be stayed by a voice from heaven, but back they would to *Babylon*; and now must they partake in her eternall plagues, by a sentence from heaven which is irrevocable.

That ye partake not of her sins.

This second part of our text hath three things considerable in it:

1. That *Babylon* hath great sins.

2. That not to depart from her is to partake in her sins.

3. Who they be that do partake in her sins.

For the sins of *Babylon*, they were most transcendent both against God, and against man. I may not tire your patience with the enumeration. I cannot name a fewer number than two, which the Scriptures usually insist upon in this argument.

1. *Idolatry.*

2. *Cruelty.*

1. *Babylon* was full of Images and false Gods; they worshipped *Bell* for God, and made them *Succoth* and *Benach*. The Dragon was worshipped also among them as God: In a word it was a land of graven images, and they doted on *idols*. Now all the idolatry of that eastern *Babylon* was a type and shadow of the unheard Idolatries of this Western *Babylon*, who not onely committeth but commandeth shameful filthinesse, neither onely defendeth her owne whoredomes, but teacheth and forceth the same upon others: Therefore the

Scriptures

1. *Idolatry*
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100. *Idolatry*

Scriptures call her a *mistresse*, yea a *mother* of whoredomes, with a full cup of filthinesse and fornications in her hand? which she reacheth and forceth upon all her lovers. That as all men both high and low, small and great, must fall down before the God which *Nebuchadnezzar* King of *Babel* hath erected, so must every man worship the breadden, brazen, wooden, and golden gods, which that *Nebuchadnezzar* of this Eastern *Babel* hath set up. But I know not by what windlace the Jesuites (as nimble as mischief it selfe) have brought it about, to a demurte among Divines; whether these *Babylonians* be Idolaters or no? which wise men see to be but the raising of a cloud of dust to trouble our eyes, whilst they work their stratagems amongst, and against us.

That Remnants are formal Idolaters.
Orat. in Christ.
nat. 3.

Coffier. Bellar.

De idololat.
l. 2, c. 7.

John 8.

2. Cruelty.
Jerem. 51. 25.
and 50. 23.

30 and 1. 1. 2. 2.
Rev. 17. 2. 13. 8.

Rev. 18. 29.
CITY of Ro-
mish Babylon
2 King. 17. 18.

1. For, Doth the Spirit of God call *Babylon* the mother of whoredoms, and are they not Idolaters?

2. Do they translate adoration from the Creator to the creatures (which is *Nazianzens* description of Idolatry) and are they not idolaters?

3. Do they erect and worship Images of the invisible God, and are they not Idolaters?

4. Do they give all the honour to the Image, which is due to the samplar, and are they not Idolaters?

5. Do they command and compel every man to fall down on his knees, and adore their Hoast in their processions, being an external religious worship, and are they not Idolaters?

6. They do teach that to Images, as Images, a proper religious worship is due, as do their learned Papists, and are they not Idolaters?

7. Do they invoke all the Hoast of heaven, and their Hoast in earth; and is not this formally to Idolatize?

8. Are they so puzzled in this argument, as the greatest Schollers are forced to say that some Idolatry is lawful, as *Gregory de Valentia*. If some be lawful, let them give a reason why not all as well; and if all or any be lawful with them, are they not Idolaters?

Thus while she claimeth to be the mother Church (not without wrong both to *Hierusalem* and *Antich* where the *Gentiles* were first called Christians) we must in the Scriptures dialect, hold her the Mother of whoredomes. And if the *Jews* could not abide to be born in fornication, let us that are free born, scorn to take a notorious whore for our mother, and leave her to the bastardly brood that are born and bred up to Antichrist: of whom may be verified, *Like mother, like daughters*.

The second sin noted in *Babylon* was cruelty, and tyranny against the Church of God, where shee was called a *destroyer*, and a *destroying mountaine*, and the *hammer* of the whole world.

As was the Easterne *Babylon* to Gods people among the *Jews*; so is the Westerne to the Christian Church among the *Gentiles*; the great *Abaddon* and *Apollyon*, called the scarlet Whore, drunke first with the wine of her fornication, and then drunke with blood: for in her is found the blood of all the Prophets and of all the Saints.

The tyranny of Easterne *Babel* had three properties, wherein the Westerne *Babel* doth far surpass.

1. That was a Covetous cruelty; for *Nebuchadnezzar* spoiled the city and the Temple, took Gods house and the Kings house, and besides carried away all the wealth of the land. Even so the Romish *Nebuchadnezzar* robbeth the house of God, carrieth away the Word, the Sacraments, the Scriptures, preaching, and the pure worship of God, figured by these golden vessels, instruments and pillars, and besides robbeth and spoileth Kings and Princes of their Kingdomes crownes, treasures, and revenues, so as there is no kingdome in Christendome, which hath not drunk deep of his tyranny.

2. That

2. That was an unnatural and barbarous Cruelty, for they raged against Infants the seed of the Church, and dashed their heads against the stones. So is this *Babylon* as fierce and unnatural in her cruelties, hatching up savage Monsters, and Particides, by teaching, counselling, acting, triumphing and patronizing Murders unheard of, unread of in *Babylon*: as Massives which lie in the shambles have commonly bloody mouths, so do their mouths run over with *Romish* Rhetorick, *Ue, fœca, occide, Burn, Kill, Poyson, Scap, Blow up, Whom? Strangers, friends, old, young, men, women, Brethren, Fathers, Kings, Princes, Kingdoms, Countries, nay, your own King, your native Countrey; shed blood, shed innocent blood, make no end of shedding innocent blood, let blood touch blood: Oh cruel Tigers to the life of man, to the life of Kings and Kingdoms, and so to the very life and soul of the world!*

2^d *Psal. 137. 8, 9.*

Nebuchadnezzar of *Babel* is not content to burn the three Children of God, but he must make the fier seven times hotter than ever, to shew that he would burn them seven times over a peece, if he could. This Western *Nebuchadnezzar* hath kindled fires against Gods servants, seven times hotter than that furnace, devising torments as near hell fire, as any hellish Tyrant could invent. The Acts of the Church, and the Acts of Justice, Record, that not far from this place, the *Romanists* first murdered *Richard Hun*, a grave and wealthy Citizen, and then hanged him, and then condemned him for an Heretick, and then burnt the dead man in *Smith-field*, because he appeared not, being summoned to recant his supposed Heresie.

3. That *Babylonish* Tyranny was as unsatiable as unnatural. The Church sat weeping in *Babylon*, which noteth a long Captivity; so under this Western *Babylon* hath the Church endured a long Captivity, not of 70. years, but of seven times 70. almost thrice told, and yet an end is not come. These Horse-leaches are unsatiable; Do not these enemies of mankind desire rivers of blood to ride their Horses to the Saddles in the blood of the *Lutherans*? *Domitian Nero* caused *Rome* to be set on fire in twelve places at once, that he might delight himself in seeing a pattern of the burning of *Troy*. But our late *Neroes* and *Babylonians* would see a Pattern of *Hel-fire* before they came there, and to that end would kindle a fire to burn not a City, but three goodly Kingdoms at once. Duke *Alban* boasteth, That in the low Countries he slew in five years six and thirty thousand Protestants, for which service the Pope sent him an hallowed sword. *Vigerius* one of the Inquisition, affirmed, that it had consumed in less than thirty years, with several kinds of torments, an hundred and fifty thousand Protestants. O unsatiable Wolves, whom all the blood of the whole Fold of *Jesus Christ* would not satiate!

2. Those that come not out of *Babylon*, must needs partake of her sins: For, First, Hardly can a man touch pitch and not be defiled: It is not every mans case to live chaste in *Sodom*, as *Lot* did, and in this case thou canst as hardly be in her, and not of her. Secondly, Impossible it is for him to free himself from evil, that snupperth not the occasions and provocations of it: and just it is, that he that runneth out to meet the Tempter, should fall by the temptation. Therefore will *Joseph* run out of the house of his tempting Mistress.

3. Our Rule is, not to avoid only apparent evils, but also the appearances of evil.

Obiect. But we may live and converse in *Babylon*, in *Rome*, and popish Countries with good consciences, keeping our hearts unto God: and hence many go to their Masses, behold their Pomp and Worship, admire, and perhaps bow to their Idols, and do as they do, and yet be Christians good enough for all that.

Communicated
not in *Rome's*
sins.

Sol. 1. Oh vain Pretexes of vain men, directly giving the Spirit of God the lie, who here teacheth us, that those that come not out of her, partake of her sin.

Prov 4.14.

2. Did they see their own disposition and danger, as the Lord by this Text would have them to do, how natural a Religion Idolatry is, and how prone an uncovered man is unto it, what an enchanted Cup these Idolaters have prepared, and every way sweetned to the sense and sensual man; Did they consider what a cleaving pitch, a spreading leaven, an infecting Leprosie, a fretting Gangren, this Idolatrous filthiness is, they would listen to those frequent holy Counsels, *Enter not into the way of the wicked; pass by the doors of the Harlots house, come not near her Threshold, avoid the place of so dangerous temptation.*

3. Did they see the danger in partaking of *Babylons* sins, we should hear them change their Note: Did they discern how *Babylons* plagues are chained to *Babylons* sins, and that the first mischief of Communication in her sins, is more miserable, than the latter to receive of her plagues; they would listen to that which the Spirit here perswaded for their own safety.

Quest. Who be they that partake in *Babylons* sins?

Ans. Communication in sin, is either;

1. More open:

Or,

2. More secret.

Open Communication in those sins.

1.

2.

3.

4.

1. Our *Romanists* apparently communicate, and express her sins.

1. Her Rebellion by refusing the Oath of supremacy: The greatest Rebel in the world, is *Roman Religion*.

2. Her *Egyptian* Blindness and Recusancy, renouncing the Ministry, the Scriptures and means of Knowledge: For in *Goshen* is light and comfort.

3. Her filthiness and whoredomes by frequenting Masses, worshipping Images, praying to Saints, and many other ways acting filthy and formal Idolatry.

4. Her *Babylonian* Oppression of Gods servants to their power, by plotting and contriving against them, threatening, rayling, boasting, slandering, bewraying by what means they may, how bloody minded they are, only muzzled; and by their Doctrine quiet, because as yet, *Res commode fieri non potest*.

More secret:

1.

2.

3.

4.

2. More secretly, our indifferent and wary Protestants partake of her sins.

1. By external reverence to, or at Idol worship, as bowing the knee, uncovering the head, condemned in the second Commandment as an approbation of the Idol.

2. By counselling and perswading to *Papish Religion*; for so *Caiphas* had an hand in Christs death, because he counselled it.

3. By defence of *Papish* persons, Doctrines, and Practises: not a few undertake the defence of gross Popery in their Table discourse: as Free-will, the real presence, merit of works, shewing where their affection is, whilst they go for Protestants good enough.

4. By silence, and not professing against the Idolatry of Popery in Doctrine or Practise; when a man hath a Calling in publick or private, and in not hindring it, so far as a man hath power or place: For *qui non prohibet malum cum possit, peccat*.

5. By flattering and praising *Papists* in their courses, consenting to their discourses, countenancing their persons, choosing and affecting their society: sort with them,

them, eat and drink, and play with them. When the Jews stopped Steven, Paul communicated in the sin by countenance and assistance in keeping the garments. Oh, where is now Davids spirit, when he exclaimed, *Wo is me that I am constrained to live in Meshech*, and to have any thing to do with such wretched men!

6. By spreading Popish books, Pictures, and such trash, as those Merchants send us over, by bestowing for tokens, popish Crosses, Images, Amulets, or any other Popish Trumpery. And now adays me thinks I see the bosoms, arms, breasts necks, and ears carrying the Beads, Crosses, and such Popish bables: Whence Jerome himself once threw them out: which proclaim that many amongst us partake of *Babylons* sins, making themselves guilty of her whoredomes, and would be thought the base issue of Anti-Christ, and Children of Fornication, as were the Jews, when they departed from the true worship of God.

6.

And that ye receive not of her Plagues.

THIS last part of our Text hath two Propositions.

1. That greates and wonderfull Plagues are reserved for *Babylon*: for shee having drunke deepe of two Cups already, must drinke a third Cup off to the bottome. Shee is drunke with the Wine of Fornication, and drunke with blood; now must shee drinke a Cup of Wrath and Plagues. If any man will be better confirmed herein, the Angell calleth him to shew him the Damnation of the great Whore, that sitteth upon many Waters. That place consulted, sheweth that it is not only a temporary Desolation of that state and City, with Sword, Fire, Famine, according to the old Prophecie, but also an everlasting Rejection of that whole state and Kingdom of Anti-Christ from God into the lake that burneth with fire and brimstone, which is the second death.

Great plagues reserved for *Babylon*.

Rev. 14. 8, 10, 17, 2.

2. That whosoever communicates in the sinne of this Western Babel, and will not depart from her, must partake of her plagues: shee and they shall drinke of the Wine-press of the wrath of God: Gods heavy indignation I shall come upon them, and her to the uttermost: for it is just with God, that those who will not be divided in sinfull society, shall be undivided in Judgement and suffering; Society in sinne brings society in suffering. Humane Lawes condemne and execute the Thief and the Receiver, the Murderer and Consenter, the Traitor and Concealer; and as just it is, that he that will partake in the sinnes of others, shall partake also in the sorrowes of them. What can it be but danger, in not departing from her, who is departed from God, and God from her? For what is all that Religion, in the points wherein it differs from us, but an Apostacy, and a Catholicke departure from the Christian Faith: nay, that very great Anti-Christian departure fore-prophefied not from the *Roman* Empire, but of that Empire from the Christian faith, as appeareth,

And for those that communicate in her sins.

Reason 1.

2.

2 Thes. 2. Apostacie of Rome in point of Faith.

1. By their departure from the Scripture and divine Writings to humane trash, traditions and fables.

2. By their departing from the Merits, Doctrine, Sufferings, and Obedience of Jesus Christ in effect, to a new Christ, new Saviours, new Mediators, New Intercessors, new Merits, New Advocates and Patrons.

3. By their Departure from the old way, and the ancient faith of the Prophets, Apostles, and of the famous Church of Rome in the Apostles days, to a new faith and Religion, not known to the Scriptures, nor to the Prophets, nor Apostles, nor to their Successors, the Fathers and Pastors, for six hundred years at least after them.

3. What else besides Ruine can he expect, that stayeth in such a society, so addicted to the basest wickedness? Every one will say, that Ruine and mischief must be his end, that runneth and sorteth himself with base Villaines: Who baser then the limmes of Anti-Christ; who are all vassals to the servant of servants; but a just Hire of those that refuse the Lord of life and liberty. What is like to be the end of him that runnes after Whores and Harlots, but utter confusion? And what other can they expect that joyne themselves to that harlotry Religion, who go a whoring from God, like hatefull and unsatiable Harlots: What can be his end, but Ruine, that sorteth himself with mutinous and rebellious persons, Plotters and Contrivers of mischief against the persons, estates, lives and Kingdoms, of Princes and people? But such are Papists taught to be by the present Doctrine of the Church of Rome.

And by such positions and principles, were the Gun-powder Traitors thrust on to their Ruine, and all other, that run upon their own ruine, by rising up against our late and present Sovereign.

Let all good Christians and good Subjects say, as *Jacob of Simeon and Levi*, brethren in evil, *Into the secrets of these men, let not my soul come.*

Application.

Here are Reasons enow for our utter renouncing of Popery. Wouldst thou be without the reach of the plagues that await her? get out of *Babylon*: Fearest thou not God, to avoid her sins? Fear thy self, and thine own danger; who hast heard that the Lord is comming with his mighty Power to make War upon that damned City and State for her utter Desolation. Wouldst thou share in the salvation of Gods people? open thine eares to this voice of God, *Fly out of Babel, and every man save his own soul.* Save your selves from this perverse generation. I say not that no Popish person can be saved, but whosoever will be saved, must depart from the fundamental errors of Popery; for which Christ hath given that Synagogue a Bill of Divorce. I say therefore again to all Gods people, Get away from this people of a strange language; Get away from the *Den of Devils*, and habitation of Idols. Whosoever are now within this voice and Call of God, make use of it for thy own safety. Some perhaps hearing the Call of Gods people out of *Babylon*, they like *Lets* friendes, scorn and mock at this warning of God: for so do Reprobates, and men of graceless hearts, spurn and flee, where they should stoop, and fear, and tremble: But let such know; That,

No lassy to refuse this warning.

1. As the *Sodomites* were first struck with blindness, and then with a fiery shower, so are they under the former of these plagues already, and God is hastening the latter upon them, if they hasten not their Repentance.

The

The Poets have a saying, that when *Jupiter* will strike a man, he first putteth out his eyes; and so indeed doth the just God, first blindeth the eyes of Infidels, who are willing to be blinded, and then destroyeth them: he giveth them up to the Devil, who as an Hang-man, first covereth their eyes, and then turneth them off.

*Perdere qui
vult Jupiter,
deponat.*

2. That the time is hastening, when they shall say, they were warned and called out: but now cannot be either pittied or helped. As *Lot's* Confins, though they made but a merriment of *Lot's* admonition, yet they saw the Lord in earnest, and then too late, wished they had departed according to the voice of the Lord; But now God will not, and *Lot* cannot help them: Neither can they shift themselves out of the fire, when the dreadfull shower falleth. Do thou sit out the summons at thy peril: but one of the two thou must chuse, either thou must go out of *Babylon*, or go into her Destruction.

FINIS.

Gg 2

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A N
EVERLASTING
RECORD
OF THE
UTTER RUINE
OF
Romish Amaleck.

*Delivered in a SERMON at BLACK-
FRIERS in LONDON, Novemb. 5.*



LONDON,
Printed by T. R. for John Bartlet, sometimes living
at the *Guilt Cup* in the Gold-smiths Row in *Cheap-side*, now
in the New Buildings on the South-side of *Pauls*,
near *St. Austine's Gate*. 1659.

AN EVERLASTING RECORD

OF THE
LATTER R.VINE
OF
Romish Amaleck.

Deposited in a SERMON in BLACK-
FRIERS in LONDON, NOVEMBER 2.



LONDON,
Printed by T. A. for John Bantler, sometimes living
at the White Cap in the Goldsmiths Row in Cheap side, now
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near St. Dunstons Gate. 1659.



THE
UTTER RUINE
OF
Romish Amaleck.

Exod. 17. 14.

And the Lord said to Moses, Write this for a Remembrance in the book, and rehearse it to Joshua, for I will utterly put out the Remembrance of Amaleck from under Heaven.



HIS Chapter setteth down two great perils, which took the Children of Israel presently upon their deliverance from the red sea. (for the way to our Canaan is strewed with crosses) The former was of Thirst, to the 8th. V. The latter of War: for seeing their thirst made them contend with God, God doth justly raise them up enemies to contend withal. In this War are three things.

- | | | |
|---|---|------------------------|
| 1. The Circum- | 1. Persons, Amaleck rose against Israel | Parts of this History. |
| stance of | 2. Place, Rephidim, verse 8. | |
| 2. The manner of the War, which was partly, | | 1 |
| 1. By Power and Arms, verse 9. 10, 11, 12. | | 2. |
| 2. By Prayer of Moses: If Joshua be on the vallie, Moses must be on the hill; means must be used, but not trusted in, and prayer without use of means, where appointed and afforded, is but a mockerie. | | |
| 3. The Event of this doubtfull War, and they be three, | | 3. |
| 1. The overthrow of Amaleck by the sword of Joshua, verse 13. | | |
| 2. Gods decree of destroying utterly the whole nation of the Amalekites. | | |
| 3. The building of an Altar for a Trophie, and the perpetual memorie of so happy a Victorie. | | |
| The verie read containeth the second of these Events, namely the severe decree for the utter destruction of the whole Nation of Amaleck, | | Of the Text. |

Where

Where are two general points :

1. The Record or Registerie of the sentence.
2. The Reason; *For I will utterly put out the Remembrance, &c.*

The Record hath two parts. }

1. The Writing of it, *Write this.*
2. The Rehearsing of it, *To Joshua.*

In the Writing are four things.

1. Who must write it? The Lord said to *Moses*, *Write this.* *Moses* a Prophet of God: He must make a Canonical Scripture of it. And being so written, it is unalterable and permanent. It is sealed with the Kings Ring, as were the Laws of the *Medes* and *Persians*, and it is irrevocable.

2. What must he write? *This*; that is, the whole Narration of Gods dealing for his people against the *Amalekites*. 1. *De rebus gestis*; what God hath done in the miraculous defeating of them already by the power of *Moses*'s prayer. 2. *De rebus gerendis*; what God had further to do in the final destruction of this cursed Nation.

3. Where must *Moses* write this? *In a Book.*

Quest. What Book is this?

Ans. Some think it a Book now missing, although the Scriptures yet extant be sufficient: but this book was no other than this present historie of *Exodus*, and other historical Commentaries in his five books, in the which this same story is more fully repeated, as *Deut.* 25. 17.

4. Why must he write this in a Book? *For a Remembrance.* Israel saw the great works of God, at least all Israel could not but hear of this, and yet this is not enough; it must be written to live in their memories, and in the eyes of their posterities and after-generations.

Obj. But seeing Israel had many great and miraculous Deliverances, besides, and above all this: why is this so directly appointed to be written in a Book above the rest?

Ans. 1. Israel had received a far greater deliverance a little before from the *Egyptians*, chasing them in the bottome of the sea, and the Lord would not have this deliverance drowned in that, but would have a thankfull memory of this also preserved, and would have the glory of it maintained even above other great works, both by a book, and an Altar, and by a name. God appointed it to be enrolled in Parchment; and *Moses* enroles it in the stones of his Altar.

2. Other great works were less dependant, and more transient in the present passages of them, but this is dependant, and must be registred for future memory and use; for divers passages of Scripture depend upon it: and not only the present people of God then living, but even the after ages descending of them, must take knowledge of this fearfull sentence denounced against *Amaleck* for these ends.

1. That they might never make League or Peace with them all their dayes, because the whole Nation stood accursed before the Lord.

2. that they might be ready in after-times, whensoever God should command their Kings, to offer themselves cheerfully to the execution of this sentence, in the utter extirpation of this hatefull people.

3. That they should ascribe the honor of truth and justice to the Lord, when in after-times they should see King *Saul* rejected for failing in this execution, and not destroying those sinners the *Amalekites*, as the Lord had commanded him, and the Kingdom given to *David*, who was better than he, in that he effected the Lords whole decree, in doing what *Saul* had omitted, 1 *Sam.* 30. 17.

2. Re-

3. *Rehearse it to Ioshua.*

Quest. Why to him?

Ans. Because *Ioshua* must be *Moses* his successor, and served to these two purposes.

Why rehearsed to *Ioshua*.

1. That he for his time also should alwaies stand out in hostility against them, not as a revenger of private wrongs and injuries offered them, but to beare in minde, and publickly to execute the judgements of God which were charged upon them.

2. That it might be an encouragement to him, who was to be the Lords Captaine, and to lead out his people in the Lords battels, against all the rest of the Nations; in that he seeing these enemies which made the first attempt and on-set upon *Israel* so mightily revenged by God, might hence assure his faith, that God would go on with him, as he had now begun, untill he had given them a full and full possession of that good land which he had promised them so long, and so often.

Now from this first part of the Text we may note,

1. That in our way to heavenly *Canaan*, we must make account of many *Amalekites*; as *Israel* cannot set forth towards *Canaan* but *Amaleck* will meet them. *Israel* going into *Egypt* had no enemies; but in their way to *Canaan* never wanted them. A man may go to hell merrily, and never meet with *Amalekites* to hinder him; he hath winde and tide with him. But let all the *Israel* of God resolve in their way to meet with *Amaleck*, to fight with *Amaleck*, to overcome *Amaleck*, else there is no hope of ever seeing *Canaan*; we must not expect rest till we be thorow the Wilderneis.

Note. 1.
In the way to heaven expect enemies.

2. We hence learn, to write up Gods mercies and deliverances in a book of remembrance; and as *Israel* keeps a Register and Catalogue of Gods mercies and favours towards us, our friends, our countrey, our Prince, our Magistrates and Ministers; yea build up Altars in our hearts, to hold the mercies of God before our eyes.

Note 2.
Register Gods mercies.

For, 1. Nothing can more hearten our faith, then the view of the monuments of Gods favour, and gracious dealing of God with us.

Benefit. 1.

2. The renewing of them upon our selves and memory, perpetuateth every gift of God, and makes us thankfull as if we had newly received them.

2.

3. Nothing doth more binde the Lords hands from doing us good than the oblivion of his mercies: when as every thankful acknowledgement of old favours is but the invitation of new; so as it is a gainful duty.

3.

Many have been our deliverances publique and private, of the Church and Kingdom, of our Prince and people, of our own persons and estates, when many *Amalekites* have risen against us; But where are our books of remembrances? where are our Altars or our Sacrifices? where is our *Jehova Nissi*, in which we proclaim God to be our banner and covert, as the words import? It was but one of ten of the Lepers that returned to give thanks for his cleansing.

Applic.

For I will utterly put out the name of *Amaleck* from under heaven.

In this second part of the text are two things.

1. The Author of the revenge.

2. The severity of it.

The Author or person executing this revenge, is the Lord, who saith here, *I will do it*. His arme is strong, and power unresistable; Who can turne him back? Yea, although he appointed and raised means to do it, as *Saul* and *David*, yet he challengeth the revenge to be his own.

Vengeance is Gods.

2. The severity of this revenge, in that the Lord will utterly destroy him with a total and final destruction; and is not satisfied in overthrowing the Kingdome and Dominion only, unless he put out the name and memory of them from under

der

der heaven. All which noteth a great detestation and an utter abolishing of this people.

Quest. *Why? what cause was there of such severity in this execution?*

Why so terrible
against Ama-
leck.

Ans^r. The cause was the fierce wrath of Amaleck, against Gods people the Israelites; if Amaleck be fierce against the people of God, God will be fierce against Amaleck. Now the fierce wrath of Amaleck appeared against Israel, because,

Gen. 26. 12.

1. It was unnatural, for Amaleck was of the same blood and neer kindred with Israel: Amaleck was the sonne of Eliphaz, the son of Esau by Tymnah his Concubine: as Esau and Jacob were brethren: so as they forgetting blood and kindred, nourish an unnatural wrath; and raise an unnatural War against the people of God.

2. It was causelesse; we read not of any cause given them by Israel, but such an old canker as was from the beginning in Cain against his brother Abel: such an inbred envy of Gods mercy towards his servants, joyned with a malicious desire of spoiling them, resteth with wicked men at this day, that some of them will not look on a godly man so much as on a mastive; or if they do, it is with a Cains countenance, cast downe on their brethren. Yet can they devise no cause more then Amaleck could, only God giveth more testimony to Israel then to Amaleck,

3. As it was without cause, so it was without example: Amaleck was the first enemy that set upon Israel, after they came out of Egypt: this began to all the rest, and were first in the unjust vexation of Israel; and therefore God will make them examples to all Nations under heaven, according to that prophecie of Balaam, Numb. 24. 20. *He looked on Amaleck and said, Amaleck was the first of the Nations, namely, that came out against Israel; But his end must be destruction.*

4. It was Crafty and Cowardly done: they give Israel no warning, nor offer faire terms of war, but steale upon them, and fall upon the weakest; and when they were weak and weary, and scattered the remnant of Israel, Deuter. 25. 20. Thus because they joyn with force, fraud in spoiling Israel, the Lord taketh his peoples part, and icattereth them with a terrible revenge.

Destruction of
wicked enemies
certaine and se-
vere.

Doct. In this dreadful menace of so severe a revenge against Amaleck, we note that the destruction of all the enemies of Gods people shall be both certaine and severe, as might specially be exemplified in Pharaoh, Haman, Zenathirib, Herod, Judas, Julian, and other noted enemies, whom neither greatnesse nor power, nor any other means could save from the severest strokes of Gods revenge: for,

Reas. 1.

1. As Amaleck riseth up against the people of God, so do all the rest of the enemies: and this neere relation between God and his people, maketh this sin out of measure sinful, and procureth a most severe revenge. How furiously do great Princes use to revenge upon those that deface their Images in their coins? But there is not the meaneft of Saints, upon whom this great King of glory hath not stamped and engraven his own image. With what severity are the Laws executed upon Burglaries, that break into mens houses, to rob and spoile? especially upon sacrilegious thieves that break into, and rob Churches and Oratories? The Church is the house of God, and the Temple of God: if any man destroy the Temple of God, him will God destroy. How fiercely did David revenge upon Hannon and his Countrey, for offering abuse to his servants? and are not the Lords servants as neer and dear to him, as Davids servants were to their Lord? and yet there is a nearer relation: for the Church is the Lords Spouse, his wife, the delight of his eyes. What, saith Ahazburosh of Haman that proud Amalekite, *will he wrong the Queen in my sight?* and immediately they covered his face. Much more shall their faces be covered with shame, that wrong the

the Spouse of Jesus Christ before his face.

2. The malice of the enemy is levelled against God: whatsoever they pretend, the ground of the hatred is God himself, the light, the Image, and grace of God; against whom they reach as high as they can. This is directly noted in *Amaleck*, who yet had other pretences, *Deut. 25. 18. He feared not God*: and he that feareth not to wrong Gods people, feareth not God himself: Now because wicked men are fighters against God himself in his people, and touching them, they poare in the apple of his eye; he taketh all the wrong done to them, as done against himself, and bringeth the mischief as an arrow shot upward, upon their own heads with such severity, as is due to the high blasphemous and stout Giants, who challenge the Lord himself into the field.

3. The justice of God cannot but bring perdition upon his enemies, *2 Thes. 1. 6. It is just with God to recompence tribulation to them that trouble you.* They are merciless to the Church, and the Lord shutteth up his mercy from them; as they have measured to others he measureth unto them. What Law can be more just than the Law of retaliation and requital? The Tyrants themselves cannot but acknowledge the justice of it, as *Adonibezek, As I have done, so God hath rewarded me.* Now if it be just in the Lord to bring the cruelty of a wicked man executed upon other as wicked as himself upon his own head (which was the case of *Adonibezek*) how much more in the fierce revenge of the malice against the innocent servants of God?

4. The Lord himself undertaketh to see execution done upon the wicked as here upon *Amaleck*; and therefore it shall be done to purpose. For, 1. God writeth in a book of remembrance, all the cruelties of wicked enemies against his people, as here in *Amaleck*, both in respect of God to punish, of *Joshuah* to revenge, and of *Israel* to rejoyce in the Lords care and partaking with them. 2. God writeth their persons to destruction: partly by his threatening, *Gen. 12. 3. I will curse them that curse thee*, *Jer. 3. 2. Israel is an hallowed thing, all that eat it shall offend, evil shall come on them, saith the Lord.* And partly by his Oath, for the Lord hath sworn (as against the rich men of *Israel* that oppressed the poore) by the excellency of *Jacob, Surely I will never forget any of their works, neither can I remember them, but to destroy their names, and blot out their memories from under heaven.*

Use 1. To terrifie the enemies of the Church: seeing their hatred of Gods people is a token unto them of perdition, and nothing can save them from the curse of God, and that irrevocable sentence, *Ezek. 35. 5. Because thou hast a perpetual hatred, and put the children of Israel to flight, as I live, saith the Lord, I will prepare thee unto blood: and blood shall pursue thee.* Which was no truer against Mount *Seir*, than shall be certainly verified of all the enemies of God and his people.

Now, whereas most men harden themselves against such burdens of the word of the Lord, by sundry delusions and misconceits, it will not be amiss to meet with some of them; that the rubs being removed, and the way cleared, this our exhortation may be the more successful.

Many sower Enemies of the Church suppose themselves out of the reach of this reproofe; because they do not by open force waste the Church of God, as *Saul* did, nor are up in armes against it, as *Turks* and *Papists*, and such as stand in open hostility against the truth, they cannot be perswaded that they are enemies. To whom I answer; that there be millions of secret and under-hand enemies, besides these who with *Amaleck* raise up forces against the *Israel* of God, and these Enemies I range into three ranks.

Terror to enemies of the Church.

Several sorts of Church-enemies.

For

For they are either { 1. Mental.
2. Verbal.
3. Actual.

1. 1. Thou mayest be an enemy in affection and desire, as when out of hatred thou wishest and desirest evil and hurtful things to befall the people of God, in whole or in part. Thus *Balaak* did but desire and affect to curse Gods people, and this is called a warre against *Israel*. *Caine* shewed himself a cursed enemy, as well in casting down his looks upon his brother, as in rising up to slay him.

2. 2. Thou shewest thy self an enemy also, when in words thou doest utter and pronounce hurtful speeches against godly men: *David* saith of his enemies, that they invented words against him. Dost thou belie the Saints, cast names of reproach upon them, raise or revive reports against them; and art thou not an enemy? Was not *Haman* that proud enemy hanged on his own gallows, for such inventions and suggestions against *Israel*?

3. 3. Thou mayest be a cruel enemy, and carry thy self closely in many underhand practices, though thou marchest not so furiously under Satans standard, as some other professed enemies do: As, 1. If thou beest a scoffer, a derider, and mocker of godly men or their godly practices. *Ishmael* laught at *Isaac*, and this is called a *persecution*. Christ was flouted and mocked on the Crosse, and this was not the least part of his passion. If thou canst vex the childe of God in his trouble, and persecute him whom God striketh, adding affliction to his bonds, or secretly say to thy self, So, so, thus would we have it, thou mayest easily discern thy self an enemy. 2. If thou doest unfit and disable them from doing good, or settest hind to cast them out of their godly course, thou exprestest not the smallest enmity. *Nebuchadnezzar* shewed his hostility, not onely in swallowing up the Church as a Dragon, but also in making her as an empty vessel, and casting her out. *Pilates* wife would not have her husband shew himselfe an enemy to Christ, by having an hand against him. Wouldst thou not be an enemy then? have nothing to do against any innocent and godly man. 3. If thou defendest not godly men in Godly ways. *Jericho* struck never a stroke against *Israel* that we reade of, but because *Jericho* opened not the gates to *Israel*, it is said to warre against *Israel*. *Meroz* was cursed as an enemy, because she came not out to help Gods people. He that gathereth not with Christ scattereth, and the threatening is, that not only those that war against the Church shall fall, but those also that stand not out for it, Whosoever then thou art, that according to thy place and means serveest not the Church, that art not ready to put both thy hands under the feet of it, to do it all the good which is laid in thy power to do, thou canst expect no other then to be reckoned and ranged among the Churches enemies, for truth hath spoken it, that the Nations and Kingdomes that will not serve the Church shall perish, *Esay* 60. 11.

Actual enemies.

1.
Gal. 4. 29.

2.
Jerem. 51. 34.

3.
Iudg. 5. 13.

2. Others think it good swimming with the stream, and that it is good policy to joyne with the stronger side: they see the enemies set up aloft, and magnifie themselves, because they have power in their hand, and grace of times to bring about all that they desire. On the other hand, they see the poor Church under hatches, without help in her self, or from others, and therefore tread over the hedge where it is lowest, to speed themselves the better in their own projects. But to these enemies I say, 1. That all their combinations with the wicked, be they never so potent, cannot stay them from perdition, unless they be stronger then the Lord; and though they magnifie themselves against the Church, and seeme to beare all down before them, yet must they fall: for what God hath written he hath written. All their power is but the power of

of chaffe against mighty whirle-windes; all their glory and advancement against the poor members of the Church, is but as the strength and stink of dung unto him, as is said of the *Midianites*, and *Phabin* and *Sisera*, who perished at *Ender*, and were made as the dung of the earth, *Psalm* 83. 10. Who can now, (besides the enemies themselves) beleve that they stand on the stronger side, while they stand against that side; with whom the strong Lord standeth? 2. As farre are they deceived in their conceit, that think the Church is helpelesse and friendlesse, whilest they see few or no great ones step in to take her part. For is *Israel* a widow? or hath the Lord forsaken her? No, no, her husband leaves her not, nor dieth away from her, as other husbands do; but ever liveth, and ever loveth her, and will suffer no man to do her wrong unrevenged; but will rebuke even Kings for her sake.

1. King. 14. 10.

Ier. 31. 9.

3. Others see no great danger in all these threatenings, they are none of the greatest friends of these strict professors, neither do they see it safe to be so forward, and yet they thrive and prosper well enough: to whom I answer;

Though they prosper for awhile,

1. That the Lord is not so unmindfull of his threatnings as they suppose: Is it to be prosperous, to be stricken with blindness of minde, and hardness of heart, and so go on blindfold as *Pharaoh* to destruction? or is it such happiness for a malefactor, ready for execution, to have his eyes covered by the hangman? Holy *David* could desire no greater revenge against most desperate enemies, than that their eyes may be blinded.

Psalm 69.

Besides, when the Lord vexeth them with many secret pulls and pinches in themselves, both inwardly by terror of conscience, and self-accusing thoughts; as also outwardly in their estates, or names, or friends and posterity; might they not discern (if they were not wilfully blinde) that Gods justice sleepeeth not, but is in his way, and that one way or other hee poureth out present wrath upon the families that eat up *Jacob*, *Jerem.* 10. 25.

2. Forbearance we say is no payment, so as if the Lord for the time of his patience, suffer wicked men to go on to fill up the measure of their sins, yet the longer the blow is a fetching, the heavier it will be, the smart whereof is so much the more grievous, as it commonly overtaketh them in their rest, and in their rust, and watcheth to hear them say, Peace, peace, and then suddenly falleth upon them: for God will avenge his elect which crie unto him night and day; yea, though he suffer long for them; I tell you (saith Christ) he will avenge them quickly.

3. Thou that hast present peace in thy pursuit of godly men, little knowest thou what God is brewing and bringing on thee: *Pharaoh* said a great while, Who is the Lord? but the Lord was preparing to make him know him. *Haman* in his bitter hatred of the *Jews* may be invired to the Queens banquet; but little knoweth he how neare mischief is unto him. *Herod* went on a while stretching out his hand against *Peter* and *Jamys*, but little knew he that God was preparing lice to eat him up. *Shimei* cursed *David* with an horrible curse, and carried it a great while after *Dauids* death; but at length he knew that he had spoken it against his own life. And most memorable was that example of the *Jews*, who carried the death of the Sonne of God fourty yeares, and never bethought themselves; but when they thought all was forgotten, then came the Lord like a lion upon them, and teared, and spoiled, and paid them once for all, and wasted and scattered them with so fearful a curse as never befel any Nation under heaven: the which lieth upon them and all their posterity even till this day. Let this

H h

move

move all men to feare to offer the least reproach or injury to the least of Gods children. Wise men are afraid to incur the Kings indignation; and therefore it is said, that in *Messers* time the fear of the *Jews* fell upon the lands, so let the fear of Gods children fall upon thee, whosoever hast formerly distressed them: and let it bind thy hands and thoughts, from conceiving or acting the least evil or hard measure against them.

Comfort to the
Church against
all their
threats.

Use 2. To comfort the Church of God in these threatening times, when *Gibah* and *Ammon*, and *Amaleck* have gathered and combined their forces against this city of God: For,

Isa. 41. 24.

1.

1. If we look towards God, he hath undertaken to revenge the just quarrels of his people; that if themselves would put up the wrongs and oppressions inflicted by the adversaries, yet the Lord will not put them up, or passe by them without revenging them. Adde hereunto, that he hath written in a book the ruine of her foes; neither can they prevail in their purposes, so long as the Lord turneth an enemy, and fighteth against them that provoke him. Let the enemies lift up their heads and hands aloft, and speak presumptuously against the mountaines of *Israel*, yet feare not worne *Jacob*, nor faint thou City of God; thou hast the hand of the highest lifted up for thee, and the Arme of the Almighty stretched out for thy defence and safety.

2.

2. If we look to the enemies, they are many and mighty, but *Amalekites*; we have to do with cruel enemies, but accursed in their persons, in their enterprises, and in all the wicked means of accomplishing the same: and if we look a little into the resemblance, we shall see that as Romish *Amaleck* have morably expressed the like cruelty with these in our text, so shall they meet with the same certain perdition: they being written by God to destruction as truly as the former. For,

1.
Re semblance
of Romanists
with Amaleck
in 7. things.

1.

1. *Amaleck* signifieth a smiting people; and of all Religions, never was any so fierce or smiting as Romish *Amaleck*, their cruelty transcendeth the barbarous cruelty of Turks or Scythians; no degrees of men could avoid their strokes with both their swords: they make no difference of men, but strike at Princes and people, Kings and kingdoms, they smite the living and the dead, and make no bones to blow up three whole Kingdoms at once with one terrible blow or stroke. The blows of the old *Amalekites* were gentle and soft to the blows of this smiting *Amaleck*.

2.

2. *Amaleck* then came forth against *Israel*, presently upon their deliverance from *Pharaoh*, presently upon the fruition of Manna from heaven, and waters out of the rock: *Amaleck* cannot endure Gods grace to *Israel*, in those means of their sustentation, nor yet in the pillar of the cloud and fire for their safety and direction. Even so the Romish *Amalekites* presently encamp themselves against the people of God, so soon as ever they are gotten out of the darknesse and bondage of *Egypt*. Wiltfull enemies are they against the grace of God, and against the word of his grace, which is the Manna and water of life, for our refection thorow this our wilderness.

3.

3. *Amaleck* was the first enemy that *Israel* had, after their coming out of *Egypt*, and waged waite against *Israel* to hinder them from going into *Canaan*, and not only by force but by fraud, they spoile the people of God; for they come as *Grashoppers* in multitude, and destroy the fruit of the earth, and leave no food for *Israel*, so as *Israel* was exceedingly wasted. Even so the Romish *Amaleck* and Antichrist was one of the first enemies of the Church of the new Testament, he began in his forerunners in the Apostles dayes presently after our redemption wrought by Jesus Christ from the hellish *Pharaoh*, and ever since her rise, hath laid in the way of the *Israel* of God, to hinder them from

from the heavenly *Canaan*, and hath by force and fraud wasted the Church; sending into our Kingdoms besides forcible instruments of violence and infinite bloodshed, innumerable armies of seducing Priests and Jesuites, who would have left the people of God no food by the Word and Sacraments: and not only robbed them of their spiritual means, but in their temporal state; by crafty conveyances, craving to themselves whatsoever fat or sweet the Kingdoms of the earth have afforded.

4. *Amaleck* forgetteth all kindred, and all bond, and respects of Nature; they regard not that they were of the same blood with *Israel*, which might have been some restraint to their fury. So the Romish *Amaleckites* forget all natural bonds, and most heathenishly lay themselves in the vaults and caves of black darkness, for the destruction of their own natural and loving Prince; with purpose to spare neither root nor branch. Old *Amaleck* would eat up and destroy their enemies country; these *Amaleckites* like so many Vipers would eat out the bowels of their own mother, and native country. Duke *Medina* his sword knew no difference between a Protestant and a Papist: no more doth the powder and iron barre, but send up suddenly to heaven as in a fiery chariot, even them of their own Religion: such fiery zeal as carried *Alphonfus Diaz* out of one Kingdom into another, to kill his own brother *John Diaz* with his own hands, for surenesse, only because he was a Protestant. Old *Amaleck* cannot equal these Savages and Monsters, with whom no respect of age or sex, no degree of honour or learning, no plea of Religion nor Justice, no instinct of humanity or man-hood it self, can prevail for a drop of mercy or pity from them.

5. *Amaleck* cometh cowardly upon *Israel*, and smiteth the hindmost, and falleth upon the women and children in their fainting and weariness. The same course do the Romish *Amaleckites* take in their plots for seduction, and destruction. Their seducing Priests fall upon the weaker sex and sort, as the Devil did at first, and overcomes first the weak and the faint ones: such as lag after their colors: as cowardly as the old *Amaleckites* encountred *Israel*, so also do these. Nay they come in warlike manner after they had declared themselves enemies: but these dig deep and fetch their counsels as low as hell; and under the habit and profession of friendship and loyalty, cowardly lay trains and engines of death, which can no more be perceived, or prevented (but onely by the piercing eye of God) then can the issues of the next age.

6. *Amalecks* war was ill grounded and prospered accordingly; for God turned it to the great good of his people; who were, 1. Exercised by them. 2. Experienced in the goodness of God, and his gracious deliverance. 3. Enriched and provided of armour, and other necessities by the spoile of *Amaleck*. As unprosperous have been the wars of Romish *Amaleck*; and their plots and projects have turned against themselves, and to the advantage of the truth, and the Churches professing the same. God hath strangely discovered the treasons against the Lords people and his anointed ones, and mightily broken their arms and powers both by sea and land. Such as have risen up against the Lord have fallen before him. And though now of late they advance themselves as if all were to their hearts desire; yet wise men see them no great gainers, and were they greater then they be, whosoever shall patiently wait to see Gods whole work together, shall doubtless rejoyce to see no difference between their gains and *Amalecks* against *Israel*, but onely that their confusion and overthrow shall be more dreadful and fearful, as their sins have been most Catholick and execrable.

7. As *Amaleck* after a doubtful war must be overcome by *Israel*, and written to perpetual destruction; so the Church hath justly deserved to sustaine a doubtful

doubtful conflict by Romish Amaleck: but after the trial of the Church Amaleck shall be foiled, being long since written to perpetual destruction, for when the child is corrected, the rod shall be cast into the fire.

Aids against Church-enemies.

1.

3. If we look to our aids and succours, we need not fear the issue of our conflict against Amaleck.

For, 1. We never want a valorous and victorious Joshua, to lead us and fight for us against Amaleck. That Joshua was a noble General, with whom the Lord was, and none was able to stand before him, so as he set his foot on the necks of five Kings at once: but he was but a type and shadow of our Joshua a mighty Captain, and an heavenly leader, the great Michael that treadeth upon the necks of all Kings and Tyrants that rise up in arms against him and his people. That Joshua was in the valley, but ours is upon the hill of his heavenly glory far exalted above all his enemies.

2.

2. As Israel had not only Joshua fighting in the valley, but also Moses praying on the hill: so we have many Moseses lifting up hands, and prayers, which are powerful and prevalent against Amaleck. And whereas we finde much unworthiness in our prayers, and our hands grow feeble, we have an Aaron our heavenly high-Priest, strengthening our arms and prayers, which prayers joyned with the power of Joshua, shall bring down the proudest Amaleckites that ever wore triple Crown, and put to rout all forces levelled against the Israel of God. When the Angel came to Gideon and said, The Lord be with thee, thou valiant man; he replied, If the Lord be with us, why is it thus? Why doth Amaleck prosper? Why do they prevail so long? Why do they triumph with great hopes to go on, to carry the victory? If Romish Amaleck be a people written to destruction, why see we no means of their overthrow?

Judg 6. 12.

Ans. 1. We need not feare the frays of those that use to triumph before victory: The end of a thing is better then the beginning, saith Solomon. The issue of the doubtful war shall undoubtedly joyne the Churches happy triumph with their final overthrow.

2. After the Lord had written this sentence against Amaleck, he stayed execution four hundred years till Suals time: but in the end (the time of his patience being expired) he forgot not the accomplishment: So Amaleck may prevail a while for the sins of the Church: and we must not grudge to allow the Lord the time of his patience, which though it may wait many ages, yet at last will he assuredly rise up in most sharp revenge, and utterly destroy the Kingdom and memory of Amaleck from under heaven.

Why the enemies prevail so long.

Deut. 25. 17.

19.

3. The Church may thank her self in part that Amaleck prevaileth still over her. For,

1.

1. Whereas the Lord hath commanded us to remember what Amaleck hath done to us in our way, and repeated it again, forget it not; we forgot the strait injunction: we remember not what they did to us in Queen Marias dayes, but have forgotten those furious flames and times. We have forgotten what Amaleck did to us in 1588. and remember not that they digged a sulphureous pit in 1605. wide enough to swallow three whole Kingdoms. Now while we so easily forget that which we are commanded to remember, what marvel if God rub our memories, by suffering them to be pricks in our sides and eyes still?

2.

Exod. 17. 16.

3.

2. Neither do we remember the Lords Oath, to have warre with spirituall Amaleck.

3. Neither do we remember that it is the duty of all the Israel of God to fight with God blotting out their remembrance, though the charge be very strait, Deut. 25. 19. Thou shalt put out the remembrance of Amaleck from under heaven: as God taketh his Churches part against Amaleck, so the Church must

must take Gods part in this great work, which the Lord will effect both for them, and by them.

4. It is likely also we lift not up our hands so fervently and so constantly against *Amaleck*, as we ought. If *Moses* hold up his hands, *Israel* pre-vaileth.

4. Exod. 17. 11.

5. It may be we are wanting in encouraging and strengthening the enfeebled hands of our *Moseses*. How could *Israel* have expected to prevaile against *Amaleck*, if instead of rearing up *Moses* his hands, they had turned him off the hill with despight and contempt, and taken up some *Amalekites* into his stead? How can Popish *Amaleck* but prevaile, if Popish Priests shall finde any where better entertainment than faithful Preachers, who are so many *Moseses*, and men of God, who would stand in the gap, and are indeed the horsemen and Chariots of *Israel*?

5.

Oh therefore deare brethen let us awaken our selves, and in this tempest by the loud voice of our prayers, awaken Christ who seemeth to sleep in his ship with us. Let us ply the Lord earnestly, and bind him by his own promise. Gods promise and his peoples prayers are mighty Canon and battery against the thick walls and towers of Romish *Amaleck*. While the Papiſts are some at their beads, and some at their swords, let us get us to our fortress of faithful and fervent prayer, and we shall not onely see the omnipotence of prayer, but the omnipotency and flight of *Amaleck*. Did not our hands fall down, and our prayers grow feeble, we should fill our hearts quickly with triumphant joy over them, our hands with their spoiles, and our mouths would run over with the praises of God, for our deliverances from the power and plots of such fierce and implacable enemies. Even so let thine enemies, those accursed *Amalekites*, perish, O Lord, but let them that love thy Name be as the Sunne when he riseth in his might. *Amin.*

Conclusion
hortatory.

1ydg. 1. 33.

FINIS.

...shall take God part in this great work which the Lord will best bestow upon them.

4. It is likely also we list not up our hands to idleness and to constant prayer, as we ought. If any have an inward prayer, let him pray.

5. It may be we are wanting in encouraging and strengthening the scattered flock of our country. How could we have expected to prevail against the world, if instead of turning up after his hands, they had turned him on the hill with his sign and banner, and taken up some Avarice into his hand? How can Popish Avarice be prevailed, if Popish Priests shall make any more barren contentment than faithful Preachers, who are to many blessed, and men of God, who would stand in the gap, and are indeed the foundation and corner stone of the Church.

On this point desire brethren let us awaken our selves, and in this respect by the loud voice of our prayers, which Christ will teach us to keep in his hand, with us. Let us pray the Lord earnestly, and bind him by his own promise. God promise and his people prayers are mighty Canon and battery against the devil, the world and powers of Romish Avarice. While the Papists are to some as their badge and token, let us be as our banner of faithful and fervent prayer, and we shall not only see the omnipotence of prayer, but the omnipotence and light of Avarice. Did not our hands fall down, and our knees bow to the ground, should all our hearts quickly with triumphant joy over them, our hands with their spoils, and our mouths would run over with the praises of God, for our deliverance from the power and plots of such forces and implacable enemies. How is our enemies, those accursed Avarice, which is his might.

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